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ANNUAL REPORT

ON

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FOR

1949-50

सत्यमेव जयते

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By

N. LAKSHMINARAYAN RAO, M.A.,

Government Epigraphist for India

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ANNUAL REPORT ON INDIAN EPIGRAPHY FOR THE YEAR 1949-50

INTRODUCTION

During the year under review as many as 70 copper-plate records were received for examination and 415 stone inscriptions copied. These are given in Lists A and B and are briefly reviewed hereunder.

Copper Plates

Photographs of five sets of plates were obtained in the Goa territory. Of these, two belong to the Bhōjas, a little known dynasty, two to the Kadambas of Goa and one to the Mauryas of Koṅkaṇ. Those of the Bhōjas were issued by king Pṛithivīmallavarman, one (No. 8) from a place called Vṛishibhiṇīkhēṭa in the 1st year of his reign and the other (No. 9) from Pṛithivīparvata in his 25th regnal year. The former registers the gift of the village Bhāgalapallikā in Kupalapakaṭa-āhāra to Mātvāryya, a Brāhmaṇa of the Agnivēśya *gōtra*, by the king at the request of his brother Śatrudamana, for the merit of his mother Chētasādēvī who is described as Nēllikabālikā. The other registers a gift of land in the village Malāra in Kupalākaṭa-dēśa to Dāmārya of the Bhāradvāja *gōtra*. By their palaeography these grants may be assigned to the 6-7th century A.C. Their rings and seals are not forthcoming (*Ep. Ind.*, Vol. XXVI, pp. 338-339). No. 14 from Hire-Gutti in the Kumta *taluk* of the North Kanara District is yet another charter belonging to the same dynasty and it refers itself to the reign of king Aśaṁkitavarman, but bears no date. However, it may also be assigned on grounds of palaeography to about the 6-7th century A.C. It bears a seal which depicts an elephant, evidently the emblem of the dynasty and it records the gift of a village to a Buddhist *vihāra* (published in *Epigraphia Indica*, Volume XXVIII, pp. 70 ff). Charter No. 11 was issued by the Maurya king Anirjjitavarman from his victorious capital Kumāradvīpa. It registers a gift of land, a tank, garden and house-site to Hastyārya of Hārita-*gōtra* on the 10th day of the 7th fortnight of Hēmanta in the 29th year of the king's reign. This method of recording the date in seasons and fortnights, coupled with the early script, would place the record in the 6th century A.C.

The two Kadamba records (Nos. 12 and 13) are discussed in the sequel.

No. 2 from the Curator, Assam State Museum, Gauhati, said to have been discovered at Dubi, belongs to Bhāskaravarman, the celebrated Bhauma or Naraka king of Prāgjyōtisha and may be considered as an important acquisition of the year. This is the second grant so far known of this king, the first being his Nidhanpur plates (*Ep. Ind.*, Vol. XII, pp. 73 ff.), and it supplies valuable information regarding the early career of the monarch. It is stated that after the death of his father Susthitavarman, while his elder brother Supratishṭhitavarman was on the throne, the brothers had to fight a sanguinary battle against the Gauḍas who invaded their kingdom, defeated them and took them captives but, after a time, repatriated them (ibid., Vol. XXX, No. 47).

No. 1, also from the Curator, Assam State Museum, found at Parvatiya, belongs to king Vanamālavarmadēva of the Mlēchchha-Sālastambha family of Prāgjyōtisha and is again the only extant copper-plate grant known of this king, his other record hitherto known (*J. A. S. B.*, Vol. IX, 1840, pp. 766 f.) being now lost. The present inscription is helpful in that it enables us to correct a number of mistakes that have crept into the history of this family. The capital of the kings of this family, usually believed to have been Hārūppēśvara, is given in the present record as Haḍapēśvara. This record has since been published in *Epigraphia Indica*, Volume XXIX, pp. 145 ff.

The Kailain plate of Śrīdhāraṇarāta (C. P. No. 5) secured from the Royal Asiatic Society of Bengal, Calcutta, though already published (*I. H. Q.*, Vol. XXIII, p. 221 ff), is worth noticing here as it is an important record revealing the existence of a hitherto unknown royal family of Samataṭa. The grant, issued from Dēvaparvata, records the royal gift of lands in the *vishayas* of Guptīnāṭana and Paṭalāyikā for expenses of worship and offerings to Buddha, for the maintenance of the Ārya-saṅgha engaged in Buddhist liturgy and for the performance of the *pañcha-mahāyajña* by Brāhmaṇas. Jīvadhāraṇarāta, father of Śrīdhāraṇarāta, has been identified with Jīvadhāraṇa mentioned as a contemporary of *Sāmanta* Lōkanātha of the Tipperah plate dated in the year 344, apparently of the Gupta era. Another inscription equally interesting, and received from the same source, is No. 3 found at Tipperah and issued by the Buddhist king Bhavadēva of Dēvaparvata, son of Ānandadēva and grandson of Vīradēva. It records the gift of lands in Vēṇḍamatī in Vāhakakhaṇḍa of Pēranāṭaṇa-vishaya to the Ratnatraya in Vēṇḍamatī-*vihārikā* by the king on the representation of *Mahāsāmantādhipati* Nandadhara. The seal of the grant bears the legend *Abhinava-Mṛigāṅka*, evidently an epithet or surname of the king. See *Journ. As. Soc.*, Letters, Vol. XVII, pp. 83-94.

From the Director of Kannada Research, Dharwar, was secured for examination an interesting set of copper plates discovered at Mudhōḷ in the Karnāṭak area of the Bombay State (No. 7). The set consists of only two plates with ring and seal. Its characters belonging to the Southern class evince archaic features with small box-heads as in some early Kadamba copper-plate records. The record is in Sanskrit and it registers a grant of land in Maḷakēṭaka to god Vārāhīdēvasvāmin by king Pūgavarman *alias* Raṇashṭātura, the eldest son of Pṛithivīvallabha-Mahārāja who is said to have performed the *Agnishṭōma*, *Agnichayana*, *Vājapēya* and *Aśvamēdha* sacrifices. The dynasty to which the king belonged is not known, nor is the record dated. But on palaeographic considerations it may be assigned to the middle of the 6th centruy A.C.

A charter of the Pallava king Narasiṁhavarman II (No. 56) was received for examination from the Director, Śrī Veṅkaṭēśvara Oriental Institute, Tirupati. The document is in Sanskrit language, engraved in well developed characters of the early Telugu-Kannaḍa alphabet and registers a royal grant of the village Rēyūru situated to the north of Asidhārāpura in Mēl-Muṇḍarāshṭra to the learned Brāhmaṇa Kumāra Maṇḍaśarman of Rāthītara-gōtra and Āpastamba-sūtra and a resident of Kuravaśrī. The details of the date of the grant, viz., 12th year Vaiśākha, Paurṇamāsī, lunar eclipse, would yield 711 A.C. as the date of the charter. The king is described as the son of Paramēśvaravarman and grandson of Mahēndravarman and bears the epithets *Paramabhāgavata*, *Paramamāhēśvara* and *Paramabrahmaṇya*. The executor of the grant was Nandakuṟṟa-Nṛipēśvara. This is the only copper-plate grant known of this king. The seal of the plates bears a well executed bull, the Pallava emblem. The record is published in *Epigraphia Indica*, Vol. XXIX, pages 89 ff.

Copper-plate No. 17 discovered in the village of Sangalooda in the Akola District, Madhya Pradesh, is another important charter in the year's collection. It belongs to the early Rāshṭrakūṭa dynasty of Vidarbha (Berar) and consists of three plates held together by a ring bearing a seal containing the legend Śrī-Ju(Yu)[ddhā]surah. The charter, issued by king Nannarāja *alias* Yuddhāsura from his capital Padmanagara in the Śaka year 615, Kārttika, śu. di Paurṇamāsī, records grant of lands in the villages Umbarikā and Vaṭapuraka to Haragaṇa-Dvivēdin, a son of Bhūtagaṇa-bhaṭṭa, grandson of Varmmullaka-Chaturvēdin of Vārula-gōtra, Kauśika-pravara and Taittirīya-charaṇa, who was a resident of Tagara and was running a feeding house (*anivārita-annasattra*). The king's genealogy is traced as follows: Durgarāja of the Rāshṭrakūṭa family, his son Gōvindarāja, a victor in many battles, his son Svāmikarāja, his son Nannarāja *alias* Yuddhāsura who is described as *paramabrahmaṇya* and *paramabhāgavata*. The Tiwarkhēḍ plates and the Multāi plates of Nannarāja also contain the same genealogy as the one given in the present grant. The first of these two charters is dated Śaka 553 and the second Śaka 631. The disparity in the dates of the two records purporting to belong to one and the same king gave room for doubting the correctness of either or both of these dates. The discovery of the present charter whose date falls close to that of the Multāi plates and whose text also is identical up to the mention of Nannarāja with that of the same plates, would attest to the correctness of the date of the Multāi plates,

namely Śaka 631. Consequently the date Śaka 553 of the Tiwarkhēḍ plates appears to be a mistake for some other date. It would therefore follow that Nannarāja ruled from Śaka 615 up to at least Śaka 631. The grant is published in *Epigraphia Indica.*, Vol. XXIX, pp. 109 ff.

Nos. 57 and 58 secured from the Karandai Tamil Sangam at Karuntaṭṭāṅguḍi near Tanjore are a unique discovery of the year both for their size and bulk as well as for their historical importance. They consist of 57 plates each measuring 16·5″ by 9·2″ and two massive rings about 1″ thick and bearing circular seals of the Chōḷa emperor Rājēndra-Chōḷa I. One of the rings is broken on both sides of the seal and the other which is complete was already cut when the plates were secured for examination. Of the 57 plates, 55 seem to form one complete set while the remaining two represent all that is left of the other. The plates are reported to have been unearthed in a field in the village of Puttūr about a mile from the Ammapet railway station in the District of Tanjore. According to the owner of the land, Mr. Sevu Pandiyan, they were found sixty or seventy years ago and had since been in the possession of his family. The Karandai Tamil Sangam having learnt about the existence of these plates, secured them through the good offices of Mr. S. A. Sambasivam, the Firka Development Officer of Tanjore. The 55 plates forming a set weigh without the ring, 8645 *tolas* or 216 pounds and 2 ounces, nearly 700 *tolas* or 16 pounds more than the Tiruvālaṅgāḍu plates, also of Rājēndra-Chōḷa I, which, weighing together with the ring only 7980 *tolas* or 199½ pounds, were hitherto considered to be the heaviest of copper-plate charters.

The 55 plates of the complete set are in three groups or sections ; the first comprising the first three plates recounts the king's genealogy in Sanskrit verses written in Grantha and records the gift of the village Tribhuvanamahādēvī-agrahāra to Brāhmaṇas by the king in the 8th year of his reign. The last verse and a closing sentence of this section mention the names Nārāyaṇa, the poet and Tribhuvanamahādēvī-Mahāchārya and Rājēndrasiṁha-Pērāchārya, the composer and the engravers respectively of the grant. The second section comprising the next 22 plates which are numbered independently of the first three, contain the details of the lands included in the gift village here referred to as Tribhuvana-mahādēvi-chaturvēdimaṅgalam. This part is written in Tamil and the king, referred to here by his title Kōnēriṉmaikoṇḍān, is introduced by his well-known *praśasti* commencing with *Tirumaṉṉivaḷara*, etc., after which the details connected with the gift village are given. This section cites the 8th year and the 107th day of the king's reign. The third section of 30 plates which are also numbered independently of the previous two sections forms the third and the final section of the document and contains the list of the names of the donees. The 55 plates comprising the three sections thus form but one document which, in its general get-up, resembles the other copper-plate charters of the Tamil country, particularly the Leiden grant and the Tiruvālaṅgāḍu plates.

The remaining two of the 57 plates are obviously stray leaves. One of them is numbered 21 and the other 22 and they contain a portion of a list of the donees in Tamil. It may therefore be presumed that there was another equally bulky copper-plate charter of which we have only the two leaves and a seal available, the rest of the document having now been lost. Both the seals are massive and circular, about 5″ across in diameter and depict in high relief the Chōḷa emblems on a countersunk surface. A Sanskrit verse in *Anushṭubh* is embossed in Grantha characters circumscribing the emblems. The verse, identical in both the seals, states that the grants are of Parakēsarivarman Rājēndra-Chōḷa (I). The present grant is the second copper-plate charter of Rājēndra-Chōḷa I, his first being the Tiruvālaṅgāḍu plates already referred to. While the latter is dated in the 6th regnal year of the king, the present one is two years later and belongs to the 8th year of his reign.

Reverting to the Sanskrit section of the record, it describes the genealogy of the Chōḷa family up to Rājendra-Chōḷa 1 as in the Tiruvālaṅgāḍu plates, but remarkably enough, the verses are all different though the composer of both the grants was one and the same person namely Nārāyaṇa, son of Śaṅkara. However, it may be seen that some of the verses of the present grant are the same as those found in the Leiden plates of Rājarāja I, father of Rājēndra I, which, it may be observed, were composed by Anantanārāyaṇa of Kōṭṭaiyūr. This part

of the present charter is important as it furnishes some hitherto unknown facts pertaining to Chōḷa history. For instance, we learn from it for the first time that among the kings conquered by Parāntaka I, there was one Pallava ruler. Hitherto it was believed that Āditya I, the father of Parāntaka I, had liquidated the Pallava power by defeating Pallava Aparājita and annexing his kingdom. The mention of a Pallava chief in this charter as a foe of Parāntaka as well would indicate that either the latter helped his father in defeating the Pallava ruler or that the Pallava resistance continued even up to the time of Parāntaka I who had to deal the final blow to that power, probably by overthrowing Pallava Nṛipatuṅgavarman in or about 910-11 A. C. Of Parāntaka II (Sundara-Chōḷa), the *praśasti* states that he made the powerful Vīra-Pāṇḍya flee to the Sahya mountains. That Vīra-Paṇḍya was killed by Āditya II, son of Parāntaka II, is well known. The facts revealed by the present account seem therefore to show that both the father and the son fought a common foe. Of Rājarāja I, son of Parāntaka II, we are told, perhaps for the first time, that among his numerous adversaries, there was a Bāṇa chief who was defeated and a certain Bhōgadēva whose head was cut off. What necessitated Rājarāja I to fight the Bāṇas who had already been completely subjugated by Parāntaka I several decades earlier is not known. There were a few Bāṇa chiefs at this period who figured independently without mentioning any overlord. One of them was Aggapa whose inscription dated Śaka 930 (=1008 A. C.) is found at Sannamūru in the Podili *taluk*, Nellore District. Whether it was these Bāṇas of the Telugu country with whom Rājarāja I had to wage a war is not certain. The identity of Bhōgadēva also remains doubtful. It is a common name among the chiefs of the Telugu-Chōḍa family. Rājarāja is known to have defeated the Telugu-Chōḍa chief Bhīma and perhaps killed him too. But Chōḍa-Bhīma is not known to have had the surname Bhōgadēva and therefore it is by no means certain if the two were one and the same.

Of Rājendra-Chōḷa I, the donor of the grant, the first notable event of the reign recorded is that the king of Kāmbōja sent his chariot as a present to the Chōḷa monarch in order to win the latter's friendship and thereby save his own kingdom. Apparently Kāmbōja here stands for Cambodia in the Far East and not Kāmbhōja in the north-west of India as the Chōḷas are not known to have ever gone so far to the north-west. As the Chōḷa king's expedition to Kaṭāha, *i.e.*, Kedah in the Malay Peninsula, is referred to further in the present account, the Kāmbōja ruler figuring here is possibly different from the Śailēndra king of Kaṭāha. Another noteworthy fact related is that Rājēndra-Chōḷa proceeded against Mānyakhēṭa in order to fulfil his father's vow that he would have no respite until he captured that city. Obviously Rājarāja I died without realising his aim which his son Rājēndra did succeed in achieving, for the *praśasti* says that he burnt down the city. The succeeding verses describe the king's well-known conquests of Siṁhaḷa, Kaḍāha and Kēraḷa as well as his Gangetic expedition.

A noteworthy fact of the Sanskrit section is that although it cites the 8th regnal year of the king (=1020 A. C.), as does the Tamil portion of the record, it mentions, like the Tiruvālaṅgāḍu and the Leiden plates, some of his conquests which he must have achieved much later than the 8th year of his reign, as, for instance, his Gangetic expedition and the Kaṭāha campaign (c. 1025 A.C.). It would therefore appear that, as in the case of the Leiden and the Tiruvālaṅgaḍu plates, the Sanskrit portion of the grant was composed much later and added on to the deed in Tamil.

After the eulogy follows the statement that while camping at Vyāghrāgrahāra, *i.e.*, Chidambaram, the king made a gift of Tribhuvanamahādēvi-agrahāra, named after his royal mother, and made up of a number of villages and situated in Vīrachōḷa-vaḷarāshṭra, to a thousand and eighty Brāhmaṇas. The *vijñapti* of the record was the king's minister Jananātha. The chief administrative head of the *agrahāra* granted was Nārāyaṇa of Kṛishṇapura who is described as a very learned Brāhamaṇa, and a *yajvan*. The composer of the *praśasti* was Nārāyaṇa, son of Śaṅkarārya, a resident of Pārśvagrāma. As already remarked, Nārāyaṇa was the composer of the Tiruvālaṅgāḍu plates also. The Sanskrit section concludes with the mention of the engravers Tribhuvanamahādēvī-Mahāchārya and Rājēndrasiṁha-Pērāchārya.

The Tamil portion of the grant opens with the royal command addressed to the officials and others on the 107th day of the 8th year of the king's reign announcing the gift of the village Tribhuvanamahādēvi-chaturvēdimaṅgalam from his seat in the hall (*maṇḍapa*) called Rājēndrachōḷa-Brahmādhirājan in his camp at Perumbaṟṟappuliyūr, *i.e.*, Chidambaram. The villages which were grouped to form the *agrahāra* are then enumerated, specifying the lands demarcated in each of them for the purpose. Then follows the statement that the gift was duly registered in the presence of a number of officers, on the 110th day of the same year. The king, here called Parakēsarivarman Rājēndra-Chōḷadēva, is then introduced with his well-known short eulogy which commences with the words *Tirumaṉṉivaḷara* and stops with the mention of his conquest of Śāndimattīvu. As eulogies or the *meykkīrttis* usually limit the description of a king's conquests to the date of his particular grant or record, and as the conquest of Śāndimattīvu finds mention already in records of the king's 7th regnal year, it may not be wrong to conclude that between the 7th and the 8th years of his reign no further victories were achieved by king Rājēndra-Chōḷa. The grant further on states that the various officials of the districts received the king's order directing them to demarcate the boundaries of the *agrahāra* by circumambulating the she-elephant along its limits. Then follows the detailed description of the boundaries. After the completion of this ceremonial fixation of the boundaries, the gift village was declared a *brahmadēya* with effect from the same year of the king's reign. The necessary entries to the effect were made in the registers and the document handed over on the 380th day. The charter closes with the names of the officers who affixed their signatures and of those who gave their approval to the deed.

The last section of the document consisting of 30 plates contains the list of names of the donees specifying their places of residence, their *gōtras* and *sūtras* as well as the shares which each of them got.

Copper-plate No. 12 belongs to king Shashṭhadēva II of the Kadamba family and is dated Kali 4357 (in words), 8th year of the king's reign, Durmati, Pushya, amāvasyā, Saturday. It registers the gift of the village Gāḍivaṟe situated in Ajjagāve-kampaṇa of Panasa-dēśa to Lakshmīdhara and his brothers, sons of the astronomer Lōkaṇa. The gift was made in the presence of god Mahābalēśvara of Gōkarṇa. The record gives the genealogy of the family of the Kadambas of Goa for nine generations from Gūhalla down to the donor Shashṭhadēva (II). The Kali and cyclic years cited in the record do not tally although the details of the date quoted with the cyclic year Durmati work out correctly to 1262 A.C., January 21, Saturday. A similar discrepancy is observed between the Kali and the cyclic years quoted in the only other dated copper-plate grant of this king (*Ind. Ant.*, Vol. XVII, p. 300) in which again the details of date given for the cyclic year work out correctly. In the case of the latter record, Fleet was inclined to take the Kali year quoted as the one from which the king counted his regnal years. But the Kali year cited in the grant under review is nine years later than that quoted in the other, and so if the Kali year cited in this grant is also considered as marking the initial year of the king's reign, we have two different dates from which this king counted his regnal year, *viz.*, 1246 A.C. (Kali 4348) and 1255 A.C. (Kali 4357). A later record of this chief belonging to 1264 A.C. (*ARSIE*, No. 447 of 1926) describes him as a subordinate of the Yādava king Mahādēva. As the grant under review, which is two years earlier than the stone inscription cited above, was issued by the chief in an independent capacity, he appears to have been subjugated by the Yādavas sometime between 1262 and 1264 A.C. The seal affixed to the ring of the plates bears the name of the king as well as the figure of a lion which was the emblem of the dynasty.

No. 13 is another Kadamba grant belonging to the reign of Tribhuvanamalla, son of Jayakēśin and grandson of Shashṭhadēva (I), ruling from his capital Gōpaka (Goa). It is dated Śaka 1028, Vyaya, Phālguṇa, śu, di. 13, Thursday = 1107 A.C., February 7, and registers gift of lands, gardens and house in different localities by Kēlivarman, an officer of the king, to twelve Brāhmaṇas. The donor Kēlivarman is stated to be the son of Nāgaṇa and grandson of Kālapa who were respectively the officers under Jayakēśin (I) and Shashṭhadēva (I). We know of two sons of Jayakēśin I whose names were Gūvaladēva and Vijayāditya, of whom the former had the *biruda* or surname Tribhuvanamalla.

Trivhuvanamalla of the present charter may therefore be identified with Gūvaladēva, the eldest son of Jayakēśin I (published *Ep. Ind.*, Vol. XXX, p. 71).

No. 16 received for examination through the Collector of South Satara and now preserved in the Museum at Sangli belongs to king Krishṇadēvarāya of Vijayanagara and is dated Śaka 1434, Āṅgirasa, (=1512. A.C.). It records the gift by the king of the village Niṭāla renamed Krishṇarāyapura, situated in the Kopaṇa-sīma in Paḍuva-nāḍaka, a sub-division of Hastināvati-rājya to Timmājyōtisha of Arsīkere as *sarvamānya-agrahāra*. Kopaṇa-sīma corresponds to the region around Kopbal in the Raichur District in the Hyderabad State, north of the Tuṅgabhadrā. That this region formed part of the Vijayanagara kingdom during this period is learnt from the present record which refers to the kingdom of Vijayanagara as Hastināvati-rājya, Hastināvati evidently standing for Ānegondi near Hampi (Vijayanagara).

No. 59 from Bellary in the Madras state belongs to king Adil Shāh of Bijāpur and is dated Śaka 1596, Ānanda which corresponds to 1674. A.C. The inscription states that while Adil Shāh Pādshāh was ruling the country from Penugoṇḍa and while Abdul Hussain Sāhib was administering the region on behalf of the Pādshāh, a deed conferring the right of collecting some dues from the Vaiśya community was executed under the orders of the ruler in favour of Bhūpatyāchārya, son of Bhāskara Paṇḍita the high priest of the Vaiśya community as against Krishṇaya who claimed the same right. On the date cited in the record, the ruler of Bijāpur was Sikandar Adil Shāh, a boy of seven years. That on this date the authority of the Nawab of Bijāpur extended south as far as Penugoṇḍa in the Anantapur Distict is attested by the present record. This is noteworthy, as not long after this date, the Marāṭhā chief Śivāji overran this country, and raided the southern regions as far as Tanjore in or before 1677 A. C.

From Pondicherry was received a curious bronze plaque, the obverse of which contains sculptures in seven rows depicting several gods and goddesses and some artisan tools. The reverse of the plaque contains an inscription (No. 55) in Telugu which registers an agreement betwen two disputing artisan communities. The disputants are said to have come to an agreement in the presence of a certain Ḍakaṇāchāri who bears a number of interesting epithets such as the 'lord of Pendōlupura', devotee of the goddess Kāḷikādēvī and Kamaṭhēśvara, etc. The sculptured panels on the obverse of the plate evidently represent these deities and the artisan tools, the emblems of the communities. The inscription is not dated but may be referred to the 16th or 17th century A.C. on palaeographical grounds.

Stone Inscriptions

Of the 415 stone inscriptions copied during the year the more important are reviewed below.

From the caves at Kaṇhēri, Bombay State, 38 inscriptions were copied. Of these 24 have been already published and, of the remaining, an inscription in Sanskrit may be noticed here. It is in cave No. 11 and is a long record of 16 lines composed mostly in verse (No. 169). The characters belong to the southern alphabet of about the 5th century A.C. The epigraph which is damaged seems to record the grant of a village to the community of Buddhist monks. Mention is made of Krishṇaśaila, *i.e.*, Kaṇhēri, Dramiḷa and a Buddhist monk named Kumāraguru. The existence of this inscription has been noticed previously though it was not read (Lüder's List, No. 997). Just below this is another Sanskrit inscription in Nāgarī characters of about the 8th-9th century A.C. (No. 170). It consists of two lines and mentions Krishṇagiri-mahāvihāra.

An inscription engraved on a sculptured slab was discovered at Sāṅgsi in the Kolhapur District (No. 140). The sculptures represent a lady of high rank attended by followers and lying on a funeral pyre in flames. The characters which are box-headed belong to the southern class of alphabets. The language is Sanskrit. The epigraph which consists of a single verse in the *Sārdūlavikrīḍita* metre records the death of a queen by name Hālidēvī who died young and

the setting up of the memorial stélé by her husband out of affection for her. His name, however, is lost. Palaeographically the epigraph may be assigned to the 5th-6th century A.C. This is a rare instance of commemorating the death of a lady by her husband and the exquisite figures carved on the stone give an idea of the excellence which the sculptor's art had reached at this early period in the Deccan region. The epigraph has since been published in *Epigraphia Indica*, Vol. XXVIII, pp. 129 ff.

At Byāgavāḍi in the Hangal *taluk*, Dharwar District, Bombay State, was found an inscription of the reign of Vikramāditya who may be identified with Vikramāditya II (733-44 A.C.) of the early Chālukya house of Bādāmi (No. 78). The epigraph is much damaged and seems to record the remission of a certain cess.

An inscription of the reign of Jayasiṁha Jagadēkamalla I of the Western Chālukya family of Kalyāṇa was found at Uphuṇasi in the Hangal *taluk*, Dharwar District (No. 128). It is dated Śaka 950, Vibhava, Pausha śu. 5, Monday, Uttarāyaṇa-saṁkrānti, corresponding to 1028 A.C., December 23. The epigraph registers a land-grant made to a temple by Kundabbarasi who was associated in the administration with her husband *Mahāmaṇḍalēśvara* Kundarāja. This Kundarāja, described as the 'son' of Iṟivabeḍaṅgadēva, was governing the province of Banavāse-12000 extending to the limits of Payve-*nāḍu*. This officer who is also known as Kundarasa and Kundamarasa figures, in like manner, in a few more inscriptions of the period and he is generally taken to be the son of the emperor Iṟivabeḍaṅga Satyāśraya, though not specifically mentioned as such in the genealogical accounts of the Chālukya dynasty. Kundabbarasi appears to be another wife of the chief; for it is already known that he had a wife named Jōgabbe (*A. S. I. An. Rep.*, 1929-30, p. 173).

A composite inscription in Nāgarī characters and Sanskrit language was found at Halsi in the Khānāpur *taluk* of the Belgaum District, Bombay State (No. 72). The earlier grant registers a gift of the village Sindavaḷḷi situated in the Kālagiri *kampaṇa* of *Palasīdēśa* for the worship, etc., in the temple of god Narasiṁha founded at Palasī by Matayōgi. The donor was king Śivachitta Paramardi, son of Jayakēśin II of the Kadamba family of Goa. The epigraph is dated the 23rd regnal year corresponding to the Kali year 4270, Virōdhin, Āshāḍha amāvāsyā, Thursday, Dakshiṇāyana-saṁkrānti, which is equal to 1169 A.C., June 26. The later record is dated two years later in the 25th year of the reign of the same prince. It states that Vishṇuchitta, younger brother of the king, made a gift of certain specified fields and rows of houses in the village Bhalikā for worship, etc., of the same god. These inscriptions have been published, though imperfectly, in *JBBRAS*, Vol. IX, pp. 278 ff.

From Mēthī, Dhulia District, Bombay State, comes an inscription (No. 137) recounting the genealogy of the Yādava kings of Dēvagiri. It is composed in Sanskrit verse, the script being Nāgarī. It introduces Kṛishṇa after mentioning Siṅghaṇa and Jaitrapāla II. The date of the record is Śaka 1176, Ānanda (1254 A.C.). The object of the record is the endowment of the village Kurukavāṭaka by the king. Half of the income derived from the village was to be utilised for conducting the worship, offerings, etc., of god Bhadrahari and the other half was assigned to the Brāhmaṇas. The record has since been published in *Epigraphia Indica*, Vol. XXVIII, pp. 312 ff.

In the temple of Nāgēśa in the Goa territory was copied an inscription written in the Nāgarī script and Marāṭhī language (No. 194). It belongs to the reign of the Vijayanagara king Dēvarāya I and states that his provincial officer Naṁjaṁṇa Gōsāvi was administering the region from his headquarters at Gōvā. The epigraph is dated Śaka 1335, Vijaya, Pushya ba. 30, ardhōdaya-puṇyakāla, Sunday, corresponding to 1414 A.C., January 21. The record enumerates the details of the provision made through the agency of Māi Śēṇavai for the conduct of various rituals to the deities Nāganātha and Mahālakshmī. This provincial officer whose Kannaḍa name is incidentally noteworthy was not known previously.

In the States of West Bengal, Bihar and Orissa were copied a number of inscriptions. Of these a few found at Jājpur and its vicinity may be noticed. One of them discovered amidst the ruins of the Haṁsēśvara temple at Śiva

dāsapura near Jājpur (No. 403), mentions the early Bhauma-Kara king Śubhākara and his queen Mādhavadēvī. Although it is believed that the Bhauma-Karas had their capital at Jājpur or its vicinity, the present record is the only inscription of the family discovered within the limits of Jājpur. Another inscription engraved on an image of Chāmuṇḍā near Jājpur (No. 401) mentions queen Vatsadēvī who might have been the wife of an early member of the same royal family. These two inscriptions have been published in *Epigraphia Indica,* Volume XXVIII, pages 179 ff. Another inscription (No. 405) is engraved on a pillar in the compound of the Śiva temple in a locality called Siddhēśvar near Jājpur. This record bears a date in the 19th *Aṅka* year of the Eastern Gaṅga king Narasimha IV corresponding to 1394 A.C. The importance of the inscription lies in the fact that it is one of the early records written in the Oriya language and script. This has also been published in *Epigraphia Indica,* Vol. XXIX, pp. 105 ff. At the village of Valgūdar in the Monghyr District, Bihar, were discovered three inscriptions on pedestals of images (Nos. 42-43.) which record that the images in question were installed at the city of Kṛimilā. This ancient city must have been the headquarters of the *vishaya* of Kṛimilā mentioned in some records from Nālandā and elsewhere. The inscriptions prove beyond doubt that the present village of Valgūdar, their find-place, represents the site on which the city of Kṛimilā stood. An inscription on the stone image of a goddess called Puṇḍēśvarī at Rājaunā (No. 19) states that the image in question was installed in the 13th regnal year of king Nayapāla (c. 1038-55 A.C.) of the Pāla dynasty of Bengal and Bihar. It may be recalled that an inscription from the same place on a stone slab depicting the *Dvādaśādityas* was noticed in *ARIE* for 1947-48, p. 2. It is interesting to note that the inscriptions speak of the installation of the Dvādaśāditya slab and the Dēvī image at Kṛimilā. It is difficult to say whether the site of the ancient city of Kṛimilā included the present village Rājaunā near Valgūdar or that the two inscribed pieces at Rājauna were brought from Valgūdar with which Kṛimilā has to be identified. No. 43 from Valgūdar is dated in the 18th regnal year of king Madanapāla and bears also the Śaka date 1083. This is of exceptional interest throwing light on the hitherto unsettled chronology of the later Pālas. It shows that Madanapāla ruled from Śaka 1066 to 1084, and that he was succeeded by Gōvindapāla whose Gaya inscription dated in V.S. 1232, Vikārin, and in his 14th regnal year, points to his accession in V.S. 1219, *i.e.,* Śaka 1084, which is the year immediately following the year quoted in the Valgūdar record of Madanapāla under review. The three inscriptions from Valgūdar have been published in *Epigraphia Indica,* Vol. XXVIII, pp. 137 ff.

Several other Pāla inscriptions were found in the same area. Two of these (Nos. 39 and 26) belonging to the reign of Rāmapāla (c. 1077-1120 A.C.), were found at Urēn and Saṁsārpōkhrī (Lakkhisarai) and are dated respectively in the regnal years 14 and 37 of the king. Two more Pāla inscriptions, one (No. 2) of Dēvapāla (c. 810-50 A.C.) and the other of Rāmapāla (No. 1) in the Asutosh Museum, Calcutta University, were probably collected from the same region of Bihar.

A number of stone inscriptions were copied in the Nellore, Guntur, and Kurnool Districts of the Telugu country and in the Districts of Ramanathapuram, Tirunelveli, Madurai and Chingleput in the Tamil area of the Madras State. Of the records collected in the Telugu districts, the earliest, discovered at Turimeḷḷa, Cumbum *taluk,* Kurnool District (No. 257), belongs to the Western Chālukya king Satyāśraya Vikramāditya and is dated in the second year of his reign. On palaeographical gounds the inscription may be assigned to the middle of the 7th century A.C. and the king identified with Vikramāditya I. The inscription mentions a subordinate chief bearing the epithet Ujjēnī-piśācha and ruling over the territorial division Ēṛuva-*vishaya* which roughly represents the present Cumbum *taluk* of the Kurnool District and the northern portions of the Nellore District contiguous to the Kurnool District. The record has been published in *Epigraphia Indica,* Vol. XXIX, pp. 160 ff. A Kannaḍa record from the same place (No. 277) mentions a king called Indra-Narēndra and his army. The characters of the inscription may be referred to the 10th century A.C. and the king may be identified with Indra III of the Rāshṭrakūṭa family, of whose reign a few inscriptions have been found in the Cuddappah District.

In the Tamil country, Iḷaiyāṅguḍi, famous in Śaiva hagiology as the birthplace of the Tamil saint Māṟa-Nāyaṉār, was visited during the year and a large

number of inscriptions copied. But none of them contains any reference to the saint. Nevertheless, the place has yielded some interesting inscriptions. One of them (No. 295) refers to the levy of a certain sum from the residents of Iḷaiyāṅguḍi towards the blackmail to be paid to the Hoysaḷa general *Mahāpradhāni* Bhōga-Daṇḍanāyaka for immunity against his plundering raids. It is dated in the 20th regnal year of Māṟavarman Sundara Pāṇḍya I, corresponding to 1236 A.C. Another inscription from the same place dated in the 11th year of the reign of Jaṭāvarman Sundara Pāṇḍya (No. 291) discloses the fact that in the previous year there was a famine in the village and that in order to relieve the distress, the residents sold some jewels belonging to the god, Rājēndrachōḷīśvara. In the next year, when normal conditions returned, they restored the ornaments to the deity through the munificence of a certain Śīkāḻi-vēndaṉ who donated 110 *paṇam* for the purpose. In return for the gift, the villagers agreed to burn a perpetual lamp in the temple. Another instance of the munificence of a Pāṇḍya subordinate is found in a record of the reign of Māṟavarman Kulaśēkhara I (c. 1268-1312 A.C.), engraved on the walls of the Vēṇugōpālasvāmin temple at Iḷaiyāṅguḍi (No. 306). The inscription states that Vāṇādarāyaṉ Kāliṅgarāyaṉ, son of Gaṅgaikoṇḍa Sūryadēvaṉ, constructed a number of temples and *maṭhas*, instituted many charitable endowments and religious services in temples and established several *agrahāras* at different holy places in the Tamil country, *viz.*, Perumbaṟṟappuliyūr, Śrīraṅgam, Tiruvānaikkā, Tiruviḍaimarudūr, Madurai, Teṉkarai, Tirukkāṇappēr, Tuvvūr, Maṇali, Śrīvallamaṅgalam, Tirunelvēli Brahmadēśam, Sēravaṉmahādēvī, Śrīvallipputtūr, Tiruttaṅgālūr, Vallār-āṟṟaṅ-garai, Tirukkuṟuṅguḍi, Vaḷḷiyūr, Tiruvanantapuram and Iḷaiyāṅguḍi. The donations were made not only to secure religious merit for himself but also for his overlord, Kulaśēkharadēva, and his son, prince Vīra-Pāṇḍya, and for his own parents, brothers and wife.

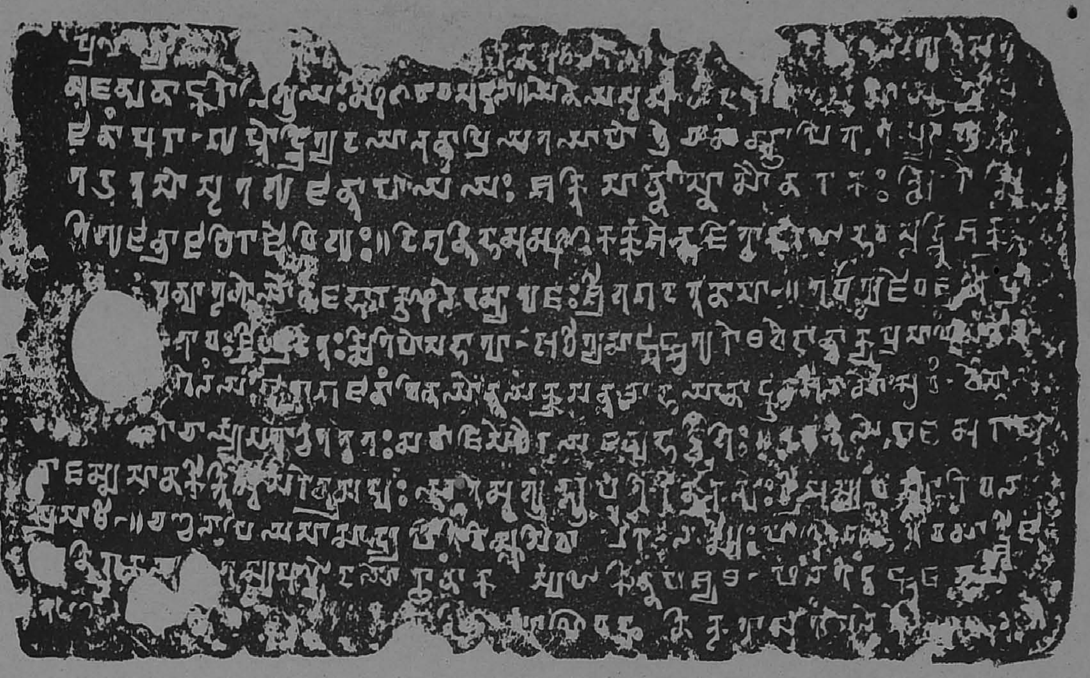
At Kāyalpaṭṭaṇam in the Tiruchchendur *taluk*, a number of Arabic and Tamil inscriptions were copied. They are mostly tomb-stone inscriptions recording the death and burial of some persons of local importance. They bear dates in the Hijra era and belong to the 16th century A.C. However, the place has yielded one Pāṇḍya inscription (No. 390) of the reign of Kulaśēkhara (13th-14th century A.C.), which is of importance inasmuch as it establishes the antiquity of the place. The record which has been secured from a Muhammadan graveyard called *Kaṟpuḍaiyārpaḷḷi* is unfortunately damaged. It registers a gift of two *achchu* for burning a perpetual lamp, evidently in a temple at Kāyalpaṭṭaṇam.

From Paṇambūru in the South Kanara District, comes an inscription (No. 227) which refers itself to the reign of the Āḷupa king Baṁkidēva who bore the title Pāṇḍyachakravarti. It is dated Śaka 1227, Viśvāvasu, (1305 A.C.). The epigraph, which is in Kannaḍa, registers a gift of land at the village of Hanumbūru which was a *brahmadēya* endowment to the Śaiva teacher Nāgaśivaśaivāchārya, for offerings to the god Nagarēśvara Gaṇapati. Baṁkidēva is known from other inscriptions copied in the same area (vide *An. Rep. on S. I. Epigraphy*, 1901, part ii, para. 8, and 1931, part ii, para. 28).

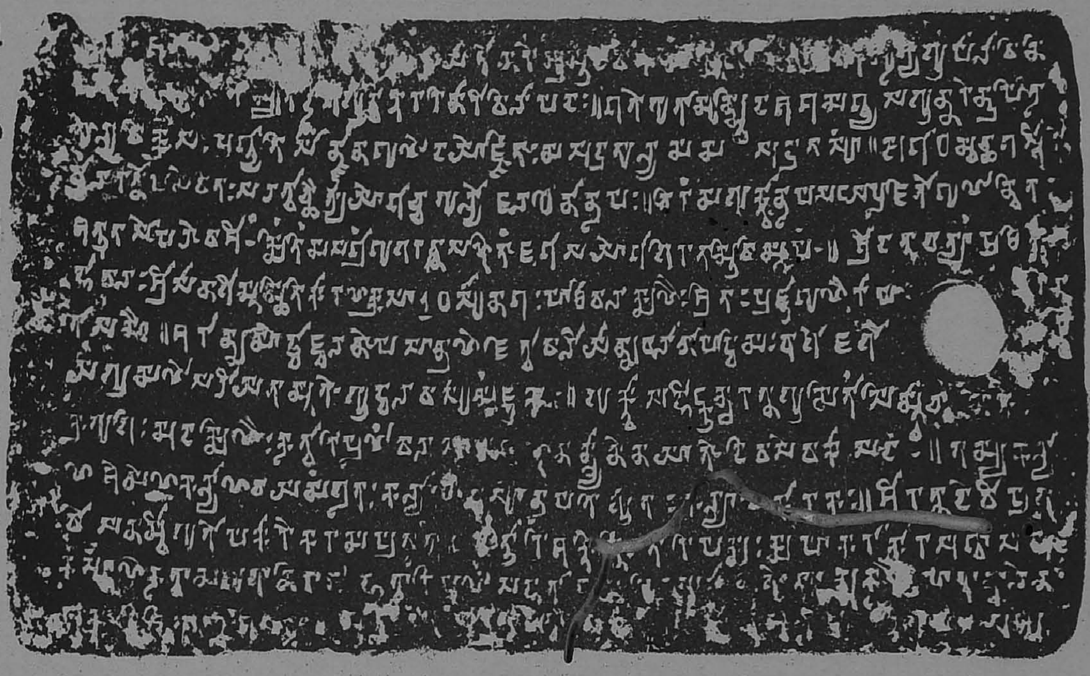
A. COPPER-PLATES, 1949-50.

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ASSAM					
1	Mr. P. D. Chaudhury, Curator, Assam Provincial Museum, Gauhati, through Dr. D. C. Sircar. (Findspot : Parvatiya).	Mlēchchha kings of Prāgjyotisha.	Vanamālavarmadēva	....	Sanskrit in North-eastern Alphabet.	Issued from Haḍapēśvara. Records the royal grant of the village of Hapōsa situated in Svalpa-Maṅgōka-maṇḍala on the northern bank (*of Lōhitya*), free of taxes, to Chūḍāmaṇi, the eldest son of Jējjaṭa of the Śāṇḍilya *gōtra*. The king is described as the son of Harjara and Maṅgalā. Published in *Epigraphia Indica*, Vol. XXIX, pp. 145 ff.
2	Do. (Findspot : Dubi) . .	Bhaumas or Nārakas of Assam.	Bhāskaravarman	....	Sanskrit in early Northern Characters.	Registers a renewal, by king Bhāskaravarman, of a grant of land formerly made by king Bhūtivarman to Priyaṅkara-Ghōshasvāmin and other Brāhmaṇas of various *gōtras* and *sūtras*. A list of the new donees who were apparently descended from the earlier recipients is given. Bhāskaravarman's genealogy is traced from Naraka, born of Vishṇu and Bhūdēvī. He is stated to be the younger brother of Supratishṭhitavarman and both the brothers are stated to have fought a sanguinary battle against the Gauḍas in which they were defeated and taken prisoners but regained their kingdom later. Published in *Epigraphia Indica*, Vol. XXX, No. 47.
	BENGAL (West)					
3	Royal Asiatic Society of Bengal, Calcutta, through Dr. D. C. Sircar. (Findspot : Tipperah).	Kings of Dēvaparvata	Bhavadēva	Year 2, Vaiśākha 18 .	Sanskrit in East Indian Characters.	Issued from Dēvaparvata. Registers the gift made by the king of 7½ *pāṭakas* of land at Vēṇḍamatī in Vāhaka-khaṇḍa of Peranāṭaṇa-vishaya to the *Ratnatraya* in the Vēṇḍamatī-*vihārikā*. The gift is stated to have been made by the king on the representation of *Mahāsāmantādhipati* Nandadhara. The king, whose surname is given as Abhinava-Mṛigāṅka on the seal of the grant, is further described as *Paramēśvara*, *Paramabhaṭṭāraka* and *Mahārājādhirāja* and as meditating on the feet of Ānandadēva, his father who is described as a *Paramasaugata* and *Mahārājādhirāja*. Published in *JAS*, L, Vol. XVII, pp. 83 ff.
4	Do.	Kings of Tripurā	Vijayamāṇikya	Śaka 1410, Vaiśākha 15, Mahā-Vaiśākha.	Sanskrit in Bengali Characters.	Records the gift of some villages to Achārya Vanamālin by Puṇyavatī, who was the wife of Daityanārāyaṇa and the *mātulānī* of the king. *Ibid.*, pp. 73—82.
5	Do. (Findspot : Kailain) .	Rāta . . .	Śrīdhāraṇarāta, lord of Samataṭa .	Year 8, Śrāvaṇa śu. di. 9.	Sanskrit in early East Indian Characters.	Issued from Dēvaparvata. Registers the royal gift of lands in the *vishayas* of Guptināṭana and Paṭalāyikā for the expenses of worship and offerings to the Buddha (*Tathāgata-ratna* or the *Ratnatraya*), for the maintenance of the *Ārya-saṅgha* engaged in the Buddhist liturgy and for the performance of the *Pañcha-mahāyajña* by Brāhmaṇas. The gift is stated to have been made by the king, the oral orders to the effect being conveyed by (his son ?) *Yuvarā a* Śrī-

i,



ii, a



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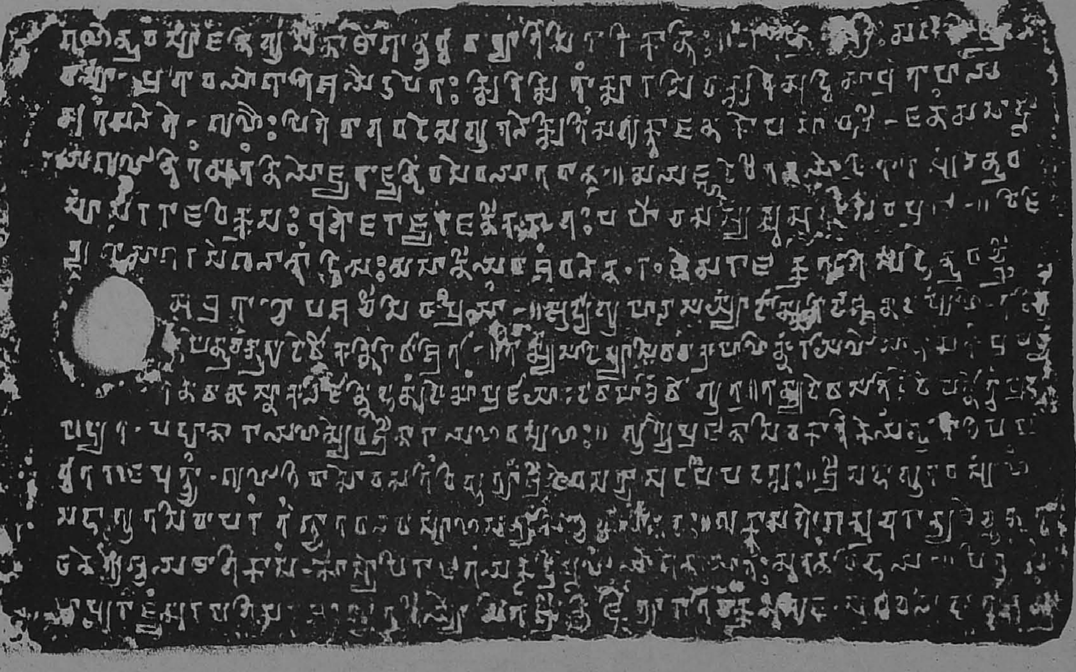


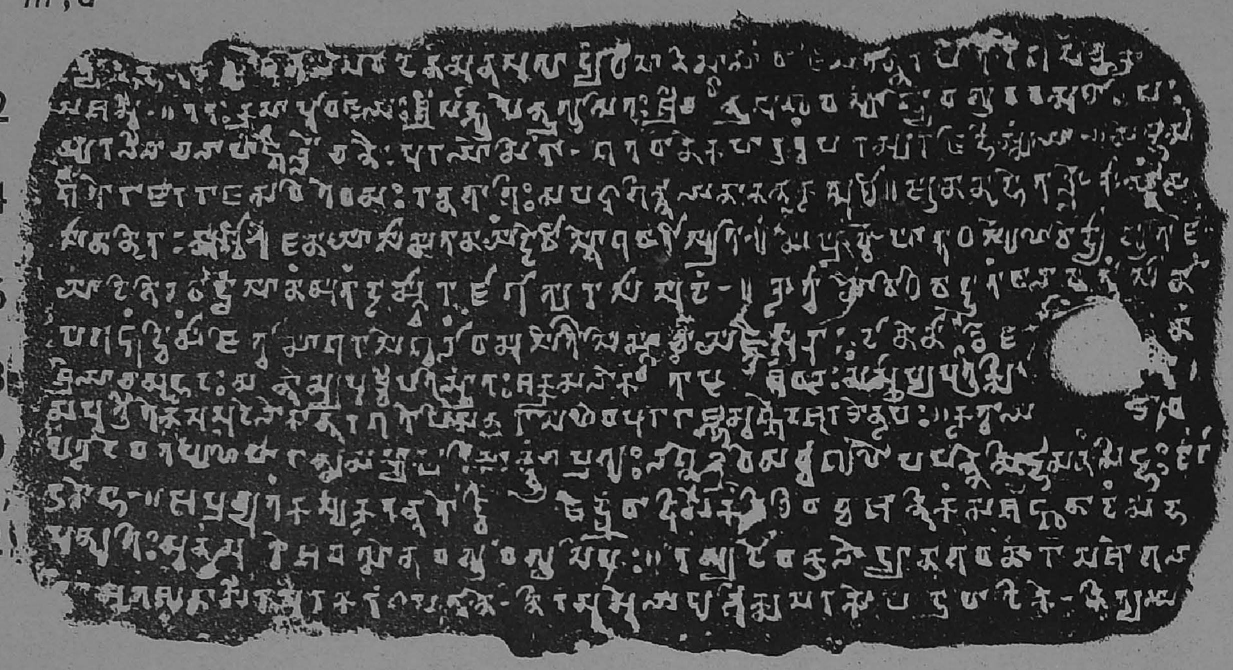
N. LAKSHMINARAYAN RAO

SCALE: ONE-HALF

SURVEY OF INDIA, DEHRA DUN

REG. NO. 769 HE (C) '55-463.

iii, a



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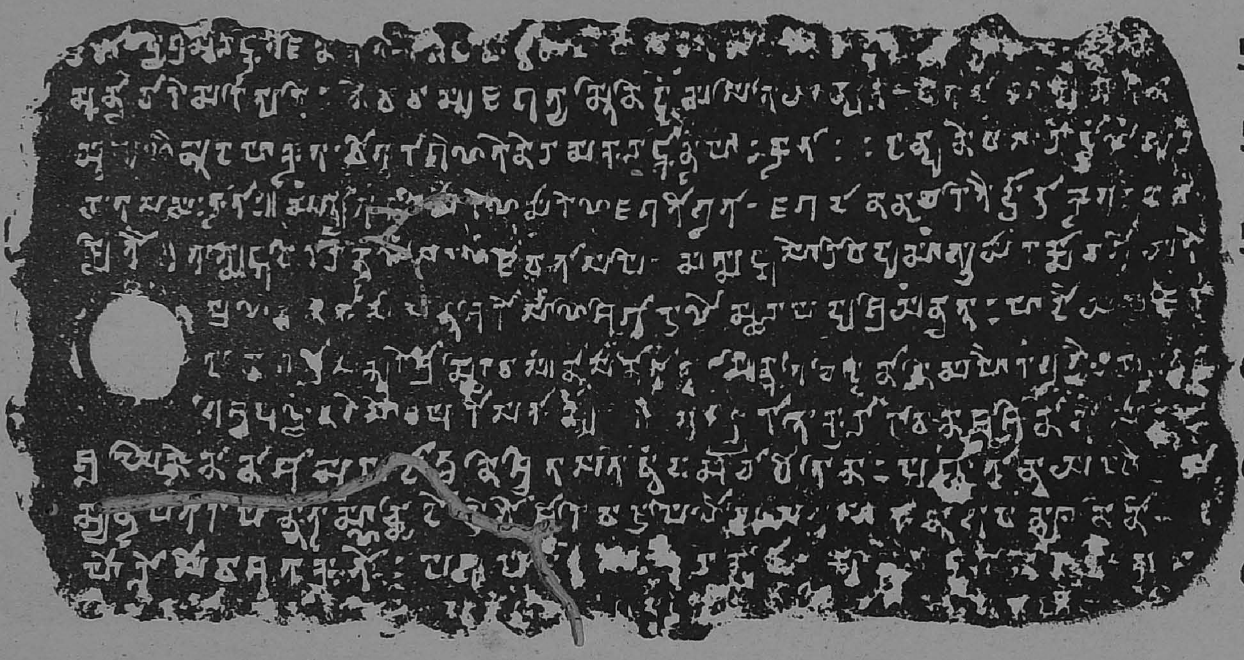

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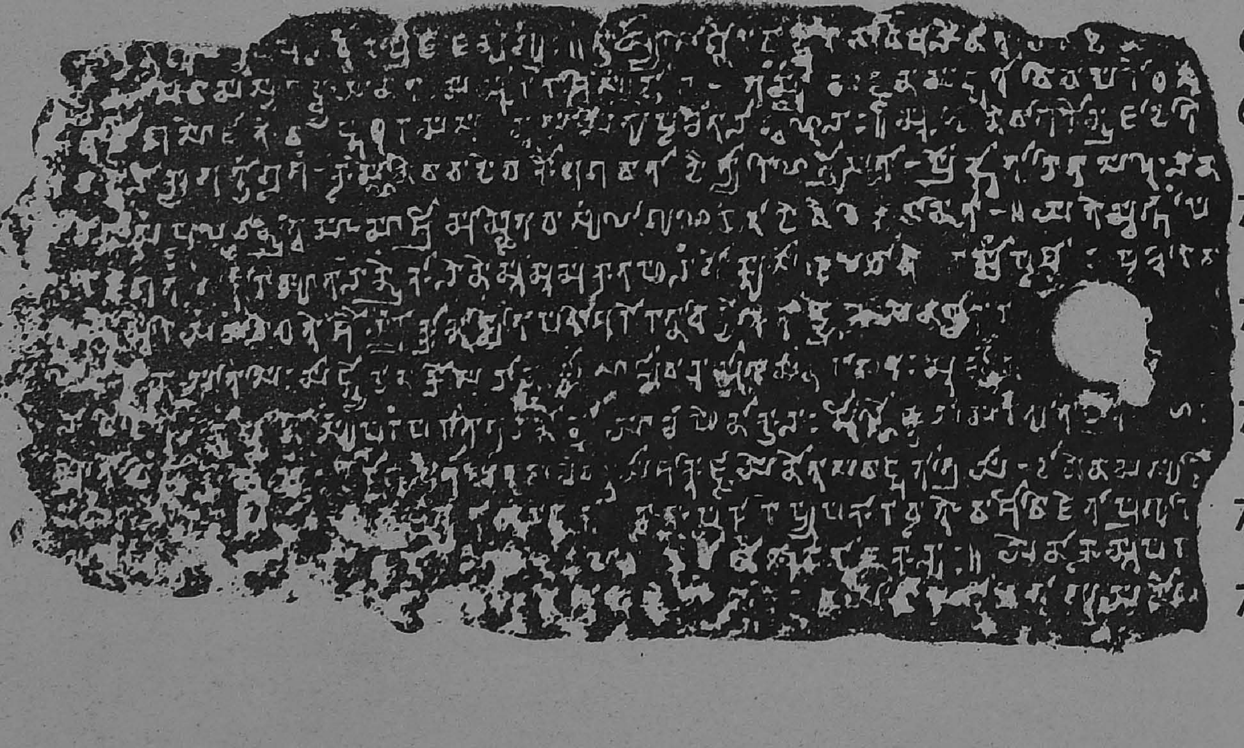
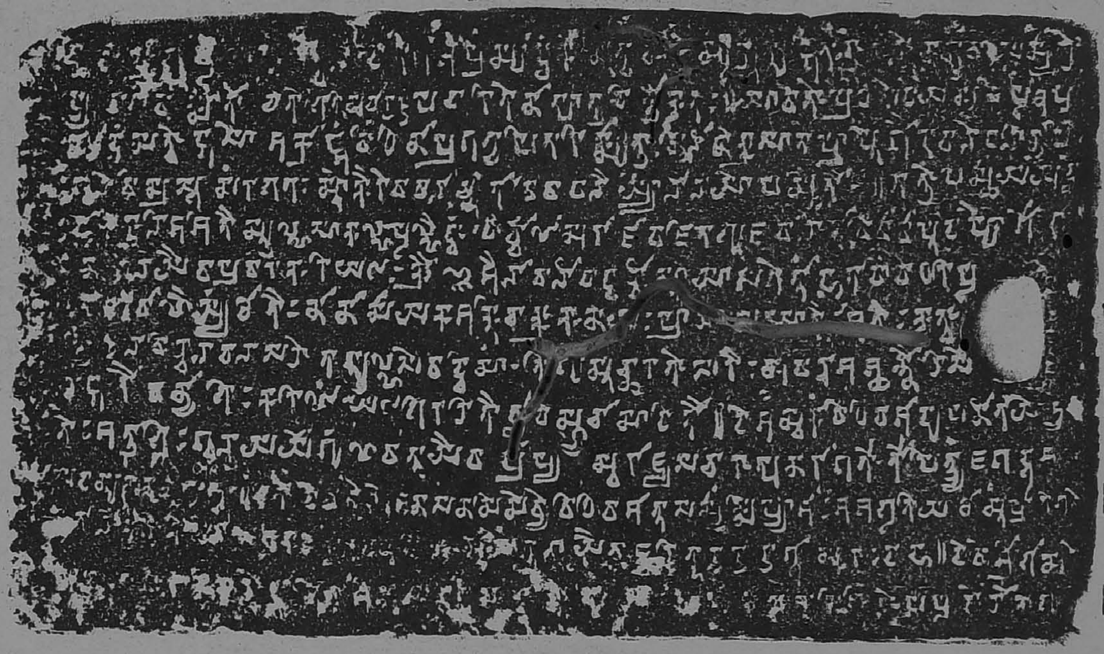
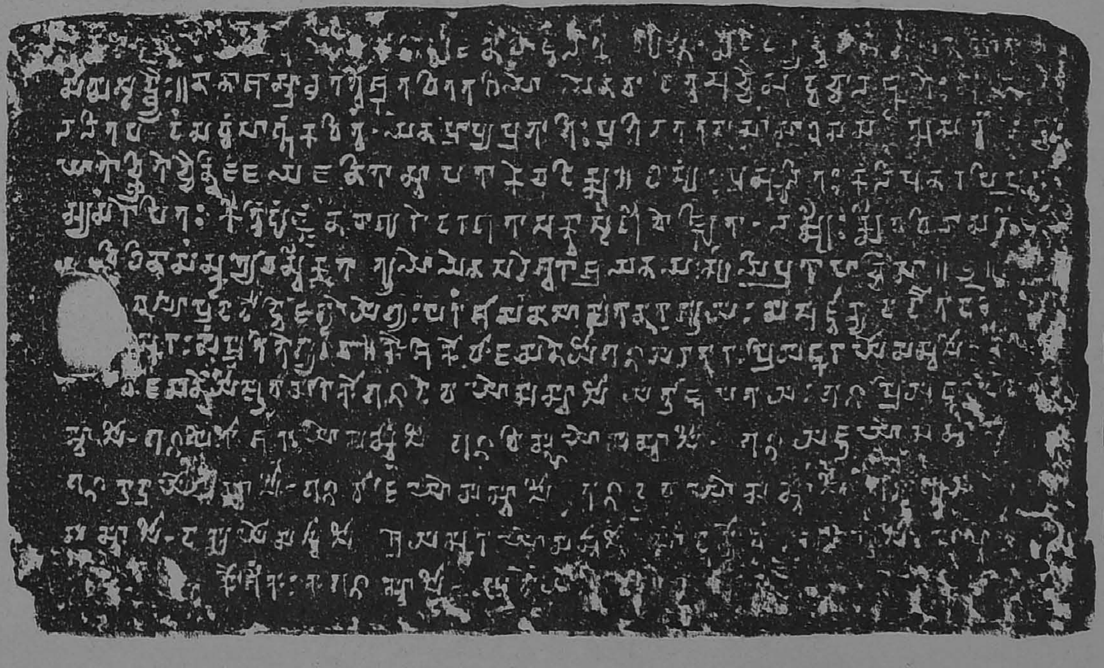


iv, b

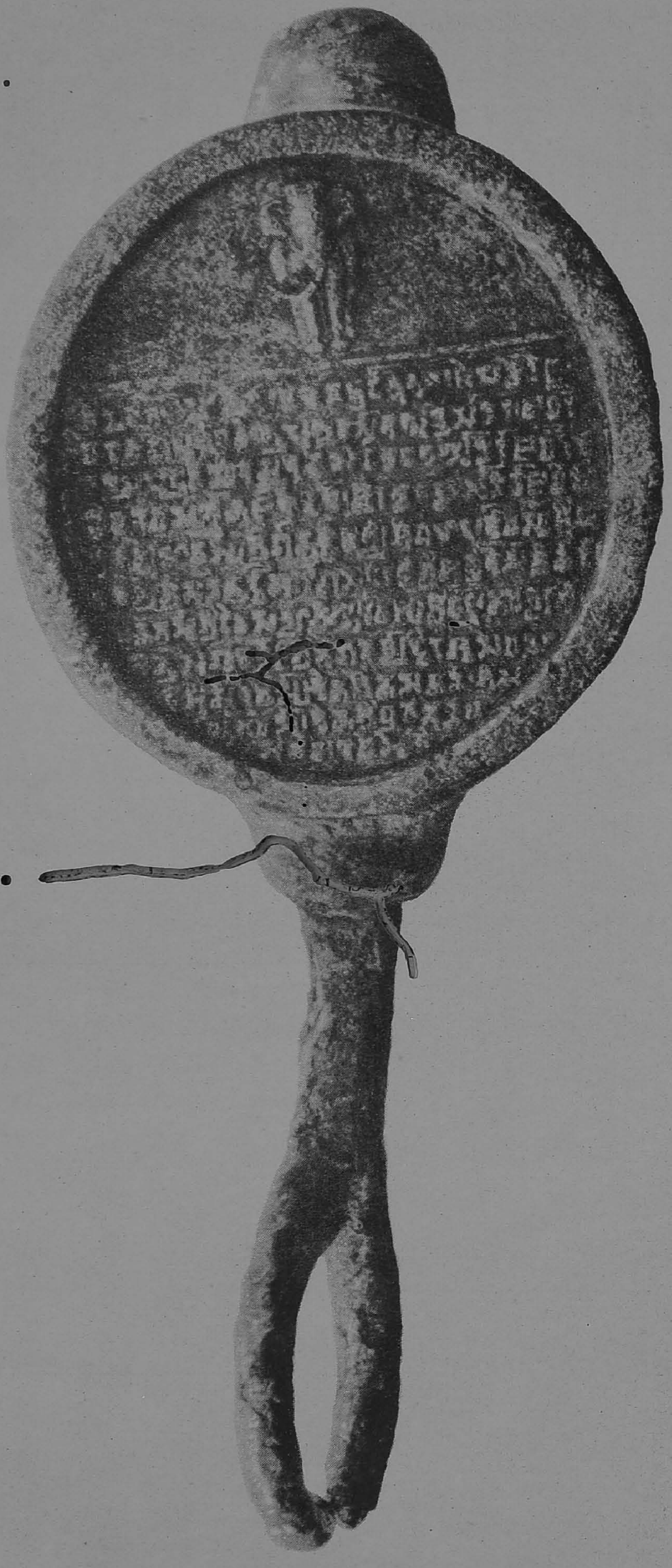
v, a



v, b



Seal



(From a Photograph)

						Baladhāraṇarāta, on the representation made by the *Mahāsandhivigrahādhikrita* Jayanātha. Śrīdhāraṇarāta is described as the son of Jīvadhāraṇarāta-bhaṭṭāraka, called *prāptapañcha-mahāśabda* and the lord of Samataṭa and other *dēśas*. The order conveying the gift was issued by the *kumārāmātyas* and the *adhikaraṇas* of Dēvaparvata, also mentioned on the seal of the grant wherein they are described as devoted to the feet of the lord of Samataṭa. The order is addressed to the *vishayapatis* of Guptīnāṭana and Paṭalāyika. Published in *Ind. Hist. Quart.*, Vol. XXII, pp. 221 ff. and Plates.
	BOMBAY					
6	Dr. M. G. Dikshit, Curator, Deccan College Post-Graduate Research Institute, Poona. (Findspot : Hingni Berdi.)	Rāshṭrakūṭa	Vibhurāja	3rd year, Vaiśākha śu. Pūrṇimā.	Sanskrit in nail-headed Characters.	Records the grant of an *agrahāra* named Kamalībhūhaka to Nannasvāmin of the Agastya *gōtra*, free of all taxes, by Syāvalaṅgī(Syāmaḷāṅgī)-Mahādēvī, queen of Rāshṭrakūṭa Dēvarāja and mother of Māṇarāja. The relationship of the queen to Vibhurāja is not specified though it is stated that she made the gift with his permission. Published in *Epigraphia Indica*, Vol. XXIX, pp. 174 ff.
7	Sri R. S. Panchamukhi, Director of Kannada Research, Dharwar. (Findspot : Mudhoḷ.)	....	[Pū]gavarman	....	Sanskrit in Southern Characters.	Records the royal gift of land in the village of [Ma]a]kēṭaka to god Vārāhīdēvasvāmin. The king is given the name of Raṇashṭātura and is described as a *vijayin* and the eldest son of Prithivīvallabha-Mahārāja who performed the *agnishṭōma*, *agnichayana*, *vājapēya* and *aśvamēdha* sacrifices.
8	Bandora, Goa territory. (From Photographs.)	Bhōja	Prithivīmallavarman	Year [illegible], Jyēshṭha śu. 13.	Do.	Issued from Vrishibhiṇīkhēṭa. Records the royal gift of the village of Bhāgalapallikā in Kupalāpa[ka]ṭa-āhāra to Matvāryya, a Brāhmaṇa of the Agnivēśya *gōtra*. The gift is stated to have been made at the request of the king's brother Śatrudamana and for the merit of the king's mother (*ambā*) Chētasādēvī. At the end it is stated that the gift was that of (*i.e.*, in the name of) this lady who is described as a Nellika-bālikā.
9	Do.	Do.	Do.	Year 25 Śrāvaṇa śu. 10.	Do.	Issued from Prithivīparvata. Registers the royal gift of land in the village of Malāra in Kupalākaṭa-dēśa to Dāmārya of the Bhāradvāja *gōtra*.
10	Do.	....	....	....	Do.	Stray plate forming the last one of a set. Mentions the donee's name as Skandārya and the official styled *artthapāla*.
11	Do.	Maurya	Anirjjitavarman	Year 29, Hēma 9, di. 10.	Do.	Issued from Kumāradvīpa. Records the royal gift of lands, tank, garden and house-site to a Brāhmaṇa named Hastyārya of the Hārita *gōtra*. The order conveying the gift is addressed to the inhabitants and officials of twelve villages (*dvādaśa grāmyāḥ*).
12	Do.	Kadamba	Shashṭhadēva	Kali 4357 (initial year), 8th year, Durmati, Pushya, amāvāsyā, Saturday = 1262 A.C., January, 21, Saturday. 91.	Sanskrit (verse) in Nāgarī.	Registers the royal gift of the village of Gāḍivare situated in Ajjagāve-kampaṇa of Panasa-dēśa free of all taxes to Lakshmīdhara and his brothers of the Ātrēya *gōtra*. The composer of the document is stated to be Padmanābha, son of Chēṭyaṇārya and grandson of Sōmanātha.

A. COPPER-PLATES, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—*contd.*					
13	Bandora, Goa territory. (From Photographs.)	Kadamba	Tribhuvanamalla ruling at Gōpaka	Śaka 1028, Vyaya, Phālguṇa śu. 13, Thursday = 1107 A. C., February 7, Thursday, ·62.	Sanskrit (verse) in Nāgarī.	Records the construction of a tank and the establishment of a Brahmapurī in Gōvā-dēśa and the grant of lands, house-sites and gardens to twelve families of Brāhmaṇas by Kēlivarmman who was an officer of the king. Published in *Epigraphia Indica*, Vol. XXX, p. 71.
14	Sri Uddanda Bommayya, Hiregutti, Kumta *taluk*, North Kanara District, through Mr. P. B. Desai.	Bhōja	Aśaṁkita varman	....	Sanskrit in early Southern Characters	Records the grant made by the king, at the request of Kottipeggili of the Kaikēya family, of the village of Sundarikā in Dīpakavishaya for the enjoyment of his *vihāra*. The inscription opens with an invocation in praise of lord Buddha. Published in *Epigraphia Indica*, Vol. XXVIII, p. 70. ff.
15	Phakirayya Basavannayya Pattanasetti, Hangal, Dharwar District, through Mr. P. B. Desai.	....	....	Sādhāraṇa, Vaiśākha śu. 12.	Marāṭhi in Mōḍi and Kannaḍa.	The document (*kaulnāmā*) is issued in favour of Bausapa Paṭṭaṇaśeṭṭi. It seems to confer the hereditary right of, administering the *Kulkarni inām* of Gajjihaḷḷi, Eastern Hingal.
16	Collector of South Satara, Sangli	Vijayanagara	Kṛishṇadēvarāya	Śaka 1434, Āṅgirasa Aśvina śu. Pūrnimā, Monday, lunar eclipse=1512 A.C., September 25, Saturday (not Monday), Lunar eclipse, ·56.	Sanskrit in Nāgarī	Records the royal gift of the village of Niṭāla renamed Krishnarāyapura situated in Kātari-vēmṭe of Kōpaṇa-sīmain Paḍuva nāḍaka as *sarvamānya-agrahāra* to Timmājyōtisha, son of Nāgidēvārya, of Arasīkere who was of the Kauṇḍinya *gōtra*, Āpastamba *sūtra* and Yajus *śākhā* and to other Brāhmaṇas. The gift is stated to have been made by the king in the presence of god Gaṅgādhara at the holy *tīrtha* of Śivagaṅga.
17	Mr. N. W. Samudra, B.A., LL.B., Akola, Madhya Pradesh (Findspot : Sangalooda).	Rāshṭrakūṭa	Nannarāja *alias* Yuddhāsura	Śaka 615, Kārttika śu. Paurṇāmāsī.	Sanskrit in early Southern Characters.	Issued from Padmanagara. States that the king granted lands in the villages of Umbarikā and Vaṭapuraka to the Brāhmaṇa Haragaṇa-Dvivēdin, son of Bhūtagaṇa-bhaṭṭa and grandson of Varmmulaka-Chaturvēdin of Vā(or the Mā)ruḷa *gōtra*, Kauśika *pravara* and Taittirīya *charaṇa*. The donee is stated to be running a feeding house (*anivārita annasatra*). Published in *Epigraphia Indica*, Vol. XXIX, pp. 109 ff.
	MADRAS					
18	Museum, Pudukkōṭṭai	Vijayanagara	Śrīraṅgadēva	Śaka 1726, Kali 4905, Raktākshi, Āḍi 9, Sunday, Uttirāḍam (Lunar eclipse)= 1804 A.C., July 22, Sunday, ·69 ; ·79 ; lunar eclipse.	Tamil	Incomplete. Registers the gift of the *agrahāram* Kīranūr *alias* Maṅgalāmbāsamudram to various Brāhmaṇas, on the occasion of a lunar eclipse by the Rāja, Vijayaraghunātha Rāyapāda (Rai Bahadūr) Toṇḍaimāṇār, for the merit of Aḍaippam Subrahmaṇyam, son of Cheṅgamalam-Piḷḷai. (The word 'Śrīrāmajayam' is engraved in Telugu characters at the end in this as well as in most of the plates of this series.)

19	Do.	Do.	Do.	Śaka 1721, Kali 4900, Siddhārthi, Chittirai [2]9, śu. 3, Wednesday, Mṛigaśīrsha (*Akshaya tritīyā*) =1799 A.C., May 8, Wednesday, ·09, ·40.	Do.	Records the construction of a *maṇḍapa* on the way to *Sētu*, for a feeding charity, by Ammaṇi Āyi, wife of the brother of the chief mentioned in No. 18 above. Also registers the endowment of lands, vessels, 40 cows, sheep and oil for the charity.
20	Do.	Do.	Do.	....	Tamil and Grantha	Beginning lost. Registers the gift of two *kuṟuṇi* of land from Nārttāmalai and Pudukkōṭṭai, 50 vessels, 100 cows, and 300 sheep for a feeding charity, into the hands of Ayyavārayyaṉ in Tūvūr, on the occasion of a solar eclipse.
21	Do.	Do.	Do.	Śaka 1725, Kali 4904, Rudhirōdgārin, Kārttigai 15, Monday, Paurṇamī, Rōhiṇī= 1803 A.C., November, 28, Monday, ·77, f.d.t. ·39.	Tamil	Incomplete. Records the construction of a feeding house, *maṇḍapa* and tank on the way to *Sētu*. Among the boundaries of the place is mentioned Kiraṉūr as different from Mangaḷāmbāsamudram. See No. 18 above.
22	Do.	Do.	Do.	Śaka 1719, Kali 4898, Piṅgaḷa, Vaikāśi, 30, Friday, Pūrṇimā, Kēṭṭai (Lunar eclipse)=1797 A.C., June 9, Friday, ·41, ·56 (Lunar eclipse).	Do.	Records the establishment of a feeding charity on the way to *Sētu* by the chief mentioned in No. 18 above for the merit of Aḍappam Kūttappaṉ, son of Cheṅgamalam-Piḷḷai.
23	Do.	Do.	Do.	Śaka 1724, Kali 4903, Dundubhi, Tai 18, śu. 7, Aśvati, Saturday, (Rathasaptamī)=1803 A. C., January, 29, Saturday, ·76 , ·85.	Do.	Incomplete. Registers the gift of 10,000 *kuḻi* of land, for offerings to the God Gōkarṇēśvara and the goddess Brihadāmbāḷ in the temple at Tiru-Gōkarṇam on festival days including the fifth day of Chittirai. The gift is stated to have been made on the *Rathasaptamī* day, for the merit of Aḍappam Kūttappan, son of Cheṅgamalam-Piḷḷai, by the chief mentioned in No. 18 above.
24	Do.	Do.	Do.	Do.	Do.	Incomplete. Stops after mentioning the name Aḍappam Kūttappaṉ, son of Cheṅgamalam-Piḷḷai.
25	Do.	Do.	Do.	Śaka 1719, Kali 4898, Piṅgaḷa, Aippaśi 21, śu. 14, Friday, Aśvati= 1797 A.C., November 3, Friday, ·57 , ·93.	Do.	Incomplete. Registers an endowment of a feeding charity for the merit of the same person as above by the same chief.
26	Do.	Do.	Veṅkaṭadēva	Śaka 1654, Kali 4833, Paridhāvin, Jyēshṭha, śu. 15, Sunday (Lunar eclipse)=1732 A.C., May 28, Sunday, ·54 , ·6[illegible] (Lunar eclipse)[illegible]	Telugu	Registers the gift of the village Kīraṉūr to Pērayya, son of Yellamarasayya of the Śrīvatsa *gōtra* and Yajuś-*śākhā*, by Vijayaraghunātharāya Toṇḍaimāṉ, son of Tirumalarāya Toṇḍaimaṉ and grandson of Raghunātharāya Toṇḍaimāṉ.

A. COPPER-PLATES, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—contd.					
27	Museum, Pudukkōṭṭai	Vijayanagara	Śrīraṅgadēva	Śaka 1715, Kali 4894, Pramādin, Māśi śu. 15, Friday, Āyilyam (Lunar eclipse) = 1794 A.C., February 14, ·86; ·37 (Lunar eclipse).	Tamil	Incomplete. The inscription stops after the date portion.
28	Do.	Do.	Do.	Śaka 1725, Kali 4904, Rudhirōdgārin Āvaṇi ba. 15, Wednesday, Māgha (Solar eclipse) = 1803 A.C., August 17, Wednesday, ·36 f.d.n., ·16 (Solar eclipse).	Tamil and Grantha	Registers the gift of the village Rāmachandrapuram *alias* Sēndam ...ur to Kuppaṇ-Ayyaṅgār, a resident of Tañja-nagara and son of Śēshādri Ayyaṅgār, by the chief mentioned in No. 18 above.
29	Do.	**Tanjore Nāyakas**	**Vijayarāghava**	Śaka 1581, Vikārin, Śrāvaṇa, paurṇamī, (*Varalakshmīvra-tam*).	Telugu and Sanskrit in Telugu Characters.	Incomplete. Records a gift of lands to several *Śrīvaishṇavas*, of various *gōtras* and *sūtras* of the village Śrī-Champakamannārupuram, by Achyutavijayarāghavāchāryalu, the ruler of Chelipaṭṭu-Neḍugoṇḍapura. Traces in verse the genealogy of the Nāyakas of Tanjore.
30	Do.	Do.	Do.	Do.	Do.	Beginning lost. Seems to refer to the same gift mentioned in No. 29 above consisting of 42 shares in the *agrahāra* newly constituted by clubbing together the two villages Ambalakkuḍi and Kōyīru, on the same occasion. Also mentions the consecretion of a temple and the excavation of a tank.
31	Do.	....	Vikramarāya (?)	Śaka 1390, Vyaya, Tai 11 (wrong).	Tamil	The language of this and the following plates is corrupt. Seems to record the settlement of boundaries for the disputed lands of Tantirimār, under the supervision of Savundirapāṇḍiyarājā. The chief Vikramarāya figuring in this and the following records bears all the characteristic Vijayanagara titles.
32	Do.	....	Do.	Śaka 1430, Rudhirōdgārin, Aippaśi 5 (wrong).	Do.	Records the distribution of lease rights over disputed lands among the Tantirimār and Vāṇādarāyar, a Kārkātta-vēḷāḷar, under the direct supervision of Savundirapāṇḍiyarāja. States that the records were engraved in temples nearby. Aṟukādavaṭṭagai Mūvendavēḷān figures as the accountant.
33	Do.	....	Do.	Śaka 140, Tāraṇa, Aippaśi 9 (wrong).	Do.	Seems to record the settlement of a dispute over the procession of the Ammaṇ in Umaiyāṇḍāpuram *alias* Pulvayal. The name of the accountant is the same as that found in No. 32 above.

34	Do.	....	Do.	Śaka 1420, Bhava, Āvaṇi 1 (wrong).	Do.	Records the agreement signed by Vāṇādarāyar-vēḷār, a chief of (Nārttāmalai) in Kāṇāḍu with Achchipichchan Veḍittāraṇ of Kōnāḍu, offering lands in Arimaḷam in compensation for the twenty lives lost in the course of a dispute.
35	Do.	....	Do.	Śaka 1393, Vyaya, Tai 11.	Do.	Registers the lease arrangements made for the six groups of Mūṇukarai Tantirimār by the Kārkāttavēḷāḷar, in Reṇḍaṇ-kōṭṭai.
36	Do.	....	Do.	Śaka 1389, Tāraṇa	Do.	Incomplete. Registers similar lease arrangements as in above in Rājanallur *alias* Kovvannūru Pūvālainallūru.
37	Do.	....	....	Śaka 1389, Tāraṇa, Aippaśi.	Do.	Records the lease agreement on cultivation rights conferred on Vēḷāḷar of Oliyūr-nattam by Kārkātta-vēḷāḷar of Āttur. The boundaries are said to have been laid by Savundira-pāṇḍiyarāja.
38	Do.	....	....	Do.	Do.	Records similar agreement between Vēḷāḷar of Kuḷipurai and Vēḷāḷar of Oliyūr.
39	Do.	....	Vikramarāyar	Śaka 1400, Kha. [ra] Āvaṇi 17.	Do.	Records similar agreement between Vēḷāḷar of Neykkiṇam Nallūr *alias* Pāṇḍiyapuram and Vēḷāḷar of Ata....
40	Do.	....	....	Śaka 1380 Dhātu, Arppaśi 5.	Do.	Registers the agreement by Vāṇādarāyar with the chiefs of Kōṇāḍu offering lease rights in some lands in compensation for the loss of 213 lives in the course of a dispute between them.
41	Do.	....	Vijayarāya	Śaka 1389, Tāraṇa, Arppaśi 17.	Do.	Registers the document (*karai chīṭṭu*) by which the Vēḷāḷar of Viraśainallūr and Adaṇikkūttam gave away lands to chiefs of Eṭṭu Karai. The nature of the transaction is not clear.
42	Do.	....	....	Do.	Do.	Registers a similar document detailing the transaction between Vēḷāḷar of Rāśiṅgamaṅgalam and Oliyūr-nattam. Incomplete.
43	Do.	....	....	Śaka 1[illegible]97, Pra[jōt]pa[t]ti, Arppaśi 1[illegible]	Do.	Registers the gift of lands with cultivation rights to the military chiefs of Kulaśēkharapuram by the Vēḷāḷar of all the 24 villages around in Paḍaippattukkalvāśalnāḍu in Kōṇāḍu.
44	Do.	....	Vikramarāyar	Śaka 1[illegible]23, Vyaya, Tai 3.	Do.	Full of errors. Registers a similar gift of lands in Sundara-chōḷapuram in Poṇṇamarāvatināḍu by the Kārkāttavēḷāḷar, Karikāla-Chōḷa Ugravīra Pāṇḍyarāja (?) and Rājarāja Māṇiyadurai to the chiefs of Mūṇu karai.
45	Do.	....	Do.	Śaka 1210, Āṅgirasa, Āvaṇi 10.	Do.	Registers the gift of Cheṇṇammāḷ-samuddiram by the Kārkāttavēḷār of Uṟaiyūr-kūṟṟam, Rāya-māṇiyadurai and Karikālachōḷa Ugravīra Pāṇḍya (?), to Kārkātta-vēḷāḷar of Ēḷupaṭṭakkārar.
46	Do.	Vijayanagara	Mallikachchirāyar (Mallikārjuna)	Śaka 1340	Do.	Registers the *karai chīṭṭu* given by Vāṇādarāyar of Pāṇḍyapuram and Kārkāttavēḷāḷar of Tirunallūr *alias* .... damaṅgalam, to a group of labourers known as Tantirimār.
47	Do.	....	Vijayarāyar	Śaka 14[illegible]0, Vij[a]ya, Arppaśi [illegible]	Do.	Registers the gift of lands to four groups of Tantirimār by the Kārkāttavēḷāḷar of Reṇḍaṇ Ko[ma]danallūr in the northern division of Poṇṇamarāpati.

A. COPPER-PLATES, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—concld.					
48	Museum, Pudukkōṭṭai	....	Vikramarāyar	Śaka 1400, Nandana, Vaiyāśi 9.	Tamil . . .	Registers the *karai chīṭṭu* given by eight groups of Tantirimār, Kārkāttavēḷāḷar and Vāṇadarāyar, to four other groups of Tantirimār. The lands under the document are said to be in Kaḍaiśaikuḍi in Neyvāśalmaṅgalam *alias* Rājapāṇḍya-puram in Vallavanāḍu.
49	Do.	....	Do.	Śaka 14[illegible]0, Vijaya, Āvaṇi [illegible].	Do. . . .	Registers a similar *karai chīṭṭu* given by Kārkāttavēḷāḷar in Chevalūr *alias* Rāyapāṇḍyapuram to the group of Arukaraipuraiyar.
50	Do.	....	Vijayarāyar	Śaka 1400, Vijaya Āvaṇi 9.	Do. . . .	Registers the gift of *Kāṇiyāṭchi* by Kārkāttavēḷāḷar of Ariya-nallūr and Oliyūr Kūṟṟam in Poṉṉamarāpatināḍu, to the people of Kānāḍu for the expenses of *pāḷai* (military ?) in the dispute between the people of Kōnāḍu and Kāṇāḍu. The lands given are said to have been purchased for 756 *durai miṉṉal poṉ*. (See No. 53 below.)
51	Do.	....	....	Śaka 1389, Tāraṇa, Arppāśi 17.	Do. . . .	Incomplete. Seems to register the *karai chīṭṭu* given by the Kārkāttavēḷāḷar of Rājanallūr *alias* Kovvannūr and of Oliyūr Kūṟṟam to the eight classes of *puraiyar*.
52	Do.	....	Vikramarāyar (?)	Śaka 1400, Nandana, Arppaśi 9.	Do. . . .	Registers the gift of *Kāṇiyāṭchi* rights to Kārkāttavēḷāḷar of Kaṇṇāyirapuram of Kāṇāḍu by the *vēḷār* of Rāśiṅgamaṅ-galam in Kāṇāḍu as a penalty for having stoned to death a pregnant woman belonging to the former at the lake where they were fishing.
53	Do.	....	Vijaiyarāyar	Śaka 1330, Āṅgila [Āṅgīrasa] Āvaṇi 9.	Do. . . .	Incomplete. Registers the *karai chīṭṭu* given by the Kār-kāttavēḷāḷar of .. nallūr and Pāṇūr to ...., for lands said to have been purchased for 500 *durai miṉṉal poṉ*.
54	From photographs received from Mr. P. Z. Pattabhiraman, Pondicherry.	Vijayanagara . .	Śrīraṅgarāya	Śaka 1507, Pārthiva, Bhādrapada ba. 12 = 1585 A.C., September 10, Friday.	Sanskrit in Nāgarī .	Records the royal gift of the village of Murugamaṅgalam *alias* Śrīraṅgarāya-samudram situated in Paḍavīḍu-rājya to Pō[cha]nārya, son of Narasiṁhādhvarīndra and grandson of Lakshmīkānta-Makhin of the Bollāpinni family, of the Śrīvatsa *gōtra*, Āpastaṁba *sūtra* and Yajuś *śākhā*. The donee is stated to be proficient in the *Vēdas* and *śāstras*, in *saṅgīta*, *sāhitya*, *kāvya*, *nāṭaka* and *prabandha*.
55	Bronze plaque received from Dr. A. Bigot, Pondicherry.	....	....	....	Telugu . . .	The plaque contains an inscription on the obverse and the reverse depicts several gods and goddesses and some artisan's tools. The inscription states that in the presence of one Ḍakaṇāchāri, who is given a number of titles like lord of Pendōlupura, devotee of goddess Kāḷikādēvī and god Kamaṭhēśvara, etc., two disputant (merchant) communi-ties, *viz.*, the *āyadāyam-kulasvāmulu* and *sāle-narasvāṇ-ḍulu* (?) came to a settlement of their dispute. The langu-age of the record is very corrupt.

SEAL OF KARANDAI PLATES OF RAJENDRA-CHOLA : REGNAL YEAR 8

(From a Photograph)

N. LAKSHMINARAYAN RAO
REG. NO. 769 HE (C) '55-463.

SURVEY OF INDIA, DEHRA DUN

56	Director, Śrī Venkaṭēśvara Oriental Research Institute, Tirupati.	Pallava	Narasiṁhavarman	12th year, Vaiśākha Paurṇamāsī, lunar eclipse.	Sanskrit in early Southern Characters.	Registers the royal grant of the village of Rēyūru situated to the north of Asidhārāpura in Mēl-Muṇḍa-rāshṭra to Kumāra-Maṇḍaśarman, son of Kumāraśarman and grandson of Kūḷaśarman, a resident of Kuravaśrī and of the Rāthītara *gōtra* and Āpastamba *sūtra*. The king is given the epithets *Rājarshi-guṇa-sarva-sandōha*, *Paramabhāgavata*, *Paramamāhēśvara* and *Paramabrahmaṇya* and described as the son of Paramēśvaravarman and grandson of Mahēndravikramavarman. Published in *Epigraphia Indica*, Vol. XXIX, pp. 89 ff.
57	Karandai Tamil Sangam, Tanjore, through Mr. N. Lakshminarayan Rao.	Chōḷa	Parakēsarivarman Rājēndra-chōḷadēva I.	8th year	Sanskrit in Grantha and Tamil.	The grant consists of 55 plates falling into three groups. The first comprising three plates is entirely in Sanskrit written in Grantha characters. It gives the genealogy of the Chōḷa family upto Rajēndra Chōḷa I and records the gift of the village Tribhuvanamahādēvi-*agrahāra* to a number of Brāhmaṇas. The second group consists of 22 plates and is in Tamil language. It starts by referring to the king by the title Kōṉēriṉmaikoṇḍāṉ and quotes the regnal year 8 and 107th day. It gives details of lands included in Tribhuvanamahādēvi-chaturvēdimaṅgalam after which the king is introduced with his *praśasti* commencing with the words, *Tirumanni-vaḷara*, etc. It concludes by mentioning the boundaries of the gift village and the officials connected with the grant. The third group of thirty plates, also in Tamil, contains merely the names of the Brāhmaṇa donees of the village Tribhuvanamahādēvi-chaturvēdimaṅgalam.
58	Do.	Do.	....	....	Tamil	This set consisting of two stray plates which were found along with the above number forms the concluding portion of some grant evidently made by the same Chōḷa king mentioned above. They contain the names of some persons who received shares for services rendered.
59	Mr. Ramchandra Sastri Bhaskara Pantulu, Bellary, through Mr. N. Lakshminarayan Rao.	Bahmani	Adil Shah Padshah 'ruling from Penugoṇḍa'.	Śaka 1596, Ānanda, Mārgaśira ba. 13 = 1674 A.C., December 15, Tuesday.	Kannaḍa	Registers the grant of the rights and incomes pertaining to the office of *Vaiśya-kula-guru* i.e. high priest of the *Vaiśya* community, having jurisdiction over the *Vaiśya* communities belonging to the 18 *paṭṭaṇas* and 102 *nagaras* to one Bhūpatyāchārya, son of Bhāskarapaṇḍita. It is stated that when one Krishṇaya claimed the same right, the dispute was referred to the local administrator Abdul Hussain Saheb who after due examination of the documentary evidence declared in favour of Bhūpat-yāchārya.
	ORISSA					
60	Śrī Ananta Tripathi Sarma, Editor, *Manōrama*, Berhampur, Ganjam District, through Dr. D. C. Sircar. (Findspot : Sumaṇḍala.)	....	Prithvīvigraha-bhaṭṭāraka, ruling Kaliṅgarāshṭra.	Gupta year 250, Māgha ba. 11, Uttarāyaṇa = 569 A.C., December 20.	Sanskrit in Gupta Script.	Records the grant of a village called Ardhākamaṇḍuka, together with (the locality) Chandanavāṭaka, situated in Parakkhalamārga-vishaya by *Mahārāja* Dharmarāja, who was administering Padmakhōlī, to a number of Brāhmaṇas, *upādhyāya* Maṭūsvāmin and others. Dharmarāja is stated to be of the family of Ubhaya and born of Bappadēvī and devoted to the deity Sahasra-raśmi (*i.e.* Sun). Published in *Epigraphia Indica*, Vol. XXVIII, pp. 80 ff. and Plate.
61	Mr. K. C. Panigrahi, Curator, Orissa Provincial Museum, Bhuvanesvar, through Dr. D. C. Sircar.	Śailōdbhava	Dharmarāja	....	Sanskrit in early East Indian Characters.	Issued from Vijay-Āsilīḍa. Records the gift by queen Śrī-Kalyāṇadēvī of lands in the villages of Suvarṇa-ralōṇḍī and Madhuvāṭaka situated in Thōraṇa-vishaya to *Ēkaśāṭa* Prabuddhachandra, disciple of Nāsichandra, probably a Jainācharya. Published in *Epigraphia Indica*, Vol. XXIX, pp. 38 ff. and Plate.

A. COPPER-PLATES, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ORISSA—contd.					
62	Mr. K. C. Phnigrahi, Curator, Orissa Provincial Museum, Bhuvanesvar, through Dr. D. C. Sircar. (Findspot : Banpur)	Śailōdbhava . .	Madhyamarāja	....	Sanskrit in early East Indian Characters.	An incomplete record, the text of which stops abruptly, only half a line of writing having been engraved on the third plate. Issued from Vijaya-Kōṅgōdā-vāsaka. The king is given the epithet, *atula-śaśāṅka-dhavalaḥ*. The record stops at the point where the document begins to be addressed to the *mahāsāmanta* and other officials of Kōṅgōda-maṇḍala. *Ibid.*, pp. 32 ff. and Plate.
63	Do. (Findspot : Do.) . .	Bhauma-Kara .	Daṇḍimahādēvī	Saṁvat 180, Solar eclipse	Do. . .	Issued from Guhēśvarapāṭaka. Registers the gift made by the queen of the village of Sāntīra-grāma together with Kōmyōsaṅga free of all taxes and inclusive of certain specified privileges in favour of Bhaṭṭa Mā[ṇi*]kyadēva, son of Jālladēva and grandson of Purushōttama, who was a resident of Dharmapāṭṭi having migrated from Ṭakārī and who was of the Bhāradvāja *gōtra*, Vājasanēya *charaṇa* and Mādhyandina *śākhā*. The donated village is stated to have been situated in Pachhama-khaṇḍa of Tamura-vishaya in Dakshiṇa-Tōsalī and the gift was made at the request of Rāṇaka śrībhṛid-Apsarōdēva, lord of Yamagartā-maṇḍala. Published in *Epigraphia Indica*, Vol. XXIX, p. 79 ff.
64	Mr. P. Acharya, Baripada, Mayurbhanj State, through Dr. D. C. Sircar.	Bhañja . . .	Mahanmad-Āhavabhañja . . .	Year 3 . . .	Sanskrit in Nāgarī .	Records the gift, made by the king, of the village of Mōkugagrāma in Phaṁsarā-vishaya to Kalasarma son of Pālaka, in the name of God Śaṅkarabhaṭṭāraka. (*Ep. Ind.*, Vol. XXX, No. 37.)
65	Do. (Findspot : Bolagarh). . .	....	....	....	Old Telugu . .	Indistinct and indifferently engraved.
66	District Magistrate, Puri, through Mr. G. S. Ramanathan. (Findspot : Puri)	Eastern Gaṅga .	Narasiṁhadēva IV	Śaka 1316, 22nd Aṅka, Vriśchika śu. 1., Tuesday=1394 A.C., November 3, Tuesday, f.d. t. ·46.	Sanskrit in Nāgarī and Oriya.	The fifth plate of the set is missing. Registers the gift made by the king, while in camp at Vārāṇasī-Kaṭaka, of the villages of Sāisō and Rāḍasō in Madanakheṇḍa-vishaya of Aṭhakheṇḍa Kōshṭhā dēśa to the Brāhmaṇa Dēvaratha-Āchārya of Ātrēya *gōtra*, Kāṇva *śākhā* and Yajurvēda. Published in *J. A. S. B.*, Vol. LXIV (1895), pp. 128 ff. (grant B). *Epigraphia Indica*, Vol. XXVIII, pp. 302 ff.
67	Mr. K. C. Panigrahi, Curator, Orissa Provincial Museum, Bhuvanesvar, through Dr. D. C. Sircar. (Findspot : Nagari)	Do. . . .	Anaṅga-Bhīma III	(i) Śaka 1151, Chaitra śu. 9, Saturday, Mīna-saṅkrānti=1230 A. C., February 23, Saturday. (ii) Next year (*i.e.* Śaka 1152), Māgha ba. di. 6 Thursday=1230 A. C., December 26, Thursday. (iii) Same year, Mārgaśira śu. di. 15, Lunar eclipse=	Sanskrit in Proto-Bengali.	Registers several grants made on different dates by the king. Of these the first was made while he was in camp at Abhinava-Vārāṇasīkaṭaka, of land to the extent of 20 *vāṭis* in Purāṇa-grāma and 10 *vāṭis* in Jayanagara-grāma of Sāilō-vishaya to Pandita Saṅkarshaṇānandaśarman of the Ghṛita-Kauśika *gōtra* and Kāṇva *śākhā* of the Yajurvēda. The other gifts made by the king to some other donees on the different dates noted were from different camps. Published in *Epigraphia Indica*, Vol. XXVIII, pp. 235 ff. and Plates.

				1230 A.C., November 21, Thursday.		
68	Vice-Chancellor, Utkal University, Cuttack, through Dr. D. C. Sircar. (Findspot : Polsara)	Gaṅga . . .	Arkēśvara	Yugābda 4248, Regnal year 24, Māgha, Pūrṇimā, Friday (Lunar eclipse)= 1148 A.C., February 6, Friday.	Sanskrit in Gauḍīya	States that the king while he had gone along with his queen to Rishikulyā-tīra from Hiṁgulā-kaṭaka on the occasion of a lunar eclipse, granted to Vṛiddhikaraśarman, son of Madhukaraśarman and grandson of Jīvakaraśarman of the Parāśara *gōtra* and Kāṇva *śākhā* of the Yajurvēda, half the village of Valigrāma situated in Varttanī-vishaya of Jhāḍa-khaṇḍa-dēśa, free of taxes and inclusive of certain specified privileges. The king is described as the son of Pramāḍidēva and grandson of Guṇārṇavadēva. Published in *Epigraphia Indica*, Vol. XXVIII, pp. 63 ff. and Plate.
69	Do. (Findspot : Hiṇḍōl) . .	Sulkis of Orissa .	Kulastaṁbhadēva	Year 4, Bhādra śu. di. 12.	Sanskrit in Nāgarī .	Issued from K[ō]dāl[ō]ka. Registers the royal gift of the village of Soggā(?)-grāma situated in Gapāraśriṅga-vishaya of Kaṇardda-maṇḍala free of taxes and inclusive of several specified privileges to Viśvarūpasvamin, an *agnihōtra*-Brāhmaṇa of the Kauśika *gōtra* and Māhdyandina *śākhā* of the Yajurvēda. *Ibid.* Vol. XXVIII, pp. 107 ff.
70	Do.	Bhauma-Kara .	Śubhākaradēva	Year 103, Śrāvaṇa, śu. di 7.	Do. . . .	Issued from the victorious camp at Guhadēva-pāṭaka. Registers the gift made by the king, on the representation made by Pulindarāja, of the village of Āroḍḍilōgrāma in Koṅkatirā-vishaya of Uttara-Tōsalī free of taxes to god Vaidyanātha-bhaṭṭāraka installed by Pulindarāja in the temple of Pulindēśvara at Yavāgulapāṭikā for the expenses of worship and offerings to the god, maintenance of the temple servants and repairs to the temple. Published in *JBORS*, Vol. XVI, pp. 69—83.

B. STONE INSCRIPTIONS, 1949-50.

No.	Place of inscription	Dynasty	King	Date	Language and Alphabet	Remarks
	BENGAL (WEST)					
1	**Calcutta.**—Asutosh Museum—Image of Dēvī with child.	Pāla	Rāmapāla	....	Sanskrit, Gauḍīya	Damaged in parts.
2	Stone pedestal of a lost image in the same place.	Do.	Dēvapāla	....	Do.	Seems to mention Pāhuka, son of Dugarā, as the donor and sculptor of the image.
3	Side of a stone slab in the same place	....	....	Bengal year 1225, Chaitra , and 1226, Śrāvaṇa 20.	Bengali	Speaks of a construction, which was begun on the former date and completed on the latter, by Gōrāṅga Sāhā who was a resident of Jiyāgañja-Ḍhākōyālapaṭi but originally hailed from Padmāpāra-Chirastelakuṭhi.
4	Another side of the same stone	....	....	Śaka 1746, Bengal year 1231, Māgha 2, Thursday=1825 A.C., January 20, Thursday, f.d.t. ·22.	Do.	Refers to the prayer of Gōrāṅga Dāsa, a resident of Jiyāgañja possibly hailing originally from Padmāpāra-chirahastanikshī (sic.), to god Rādhāgōvinda.
	BIHAR					
	GAYA DISTRICT					
5	**Barabar Hill.**—Image of Dēvī in the Siddhēśvaranātha temple.	....	....	....	Sanskrit, Gauḍīya.	Indistinct.
6	Pedestal of an image near the same temple.	....	....	....	Sanskrit, Nāgarī	Records that the image in question was the gift of a queen (*rājñī*) whose name appears to be given as Maruk[ā].
7	Pedestal of another image in the same place.	....	....	....	Do.	Speaks of the image as the gift of a certain person.
8	Pedestal of a Dēvī image in the same place	....	....	....	Sanskrit (verse), Northern Alphabet.	States that the image was the gift of a distinguished lady. In characters of about the ninth century.
	MONGHYR DISTRICT					
9	**Amarpur.**—Sculptured stone slab, No. 1.	....	....	....	Sanskrit, Nāgarī	Gives the Buddhist formula, *yē dharmā*, etc. In characters of about the tenth century.
10	Do., No. 2.	....	....	....	Do.	Do.
11	Do., No. 3.	....	....	....	Do.	Do.
12	**Chauki.**—Image of Bōdhisattva Padmapāṇi.	....	....	....	Sanskrit, Gauḍīya	Seems to mention the image as the gift of Lōkadatta. In characters of about the twelfth century.
13	**Gōḍī.**—Buddhist image	....	....	....	Do.	Gives the Buddhist formula, *yē dharmā*, etc. In characters of about the tenth century A.D.

14	Another image	....	....	....	Do.	Indistinct.
15	Another Buddhist image	....	....	....	Do.	Do.
16	Another image	....	....	....	Do.	Do.
17	**Kāwāyā.**—Buddhist image	....	....	....	Do.	Fragmentary. In characters of about the twelfth century A.D.
18	**Pātner.**—Broken image	....	....	....	Do.	Mentions *Sādhuja* Dāmōdara, son of *Sādhu* Śubhānanda, apparently as the donor of the image. In characters of about the tenth century.
19	**Rājaunā.**—Image of Dēvī	Pāla	Nayapāla	Regnal year 13	Do.	Records the installation of goddess Puṇḍēśvarī Bhaṭṭārikā at Kṛimilā.
20	**Rāmpur.**—Broken image at the Śivālaya	....	....	....	Do.	Mentions the image as the gift of a *dānapati* whose name begins with *Śiva*. In characters of about the twelfth century.
21	Another broken image in the same place	....	....	....	Do.	Gives the Buddhist formula, *yē dharmā*, etc., and seems to refer to *Paramōpāsaka* Māṅgaka as the donor of the image. Do.
22	A third broken image in the same place	....	....	....	Do.	Gives the Buddhist formula and seems to mention Udrāka as the donor of the image. Do.
23	Broken image at the Lakshmīsthāna	....	....	....	Do.	Mentions Ūtarika as the *dānapati* (donor of the image). Do.
24	Another broken image in the same place	....	....	....	Do.	Mentions a *dānapati* whose name is doubtful. Do.
25	A third broken image in the same place	....	....	....	Do.	Mentions a *dānapati* as the inhabitant of Sōlavihaṭa. Do.
26	**Saṁsārpōkhrī** (suburb of Lakhisarai).—Pedestal of lost image.	Pāla	Rāmapāla	Regnal year 37	Do.	Details lost.
27	Broken image in the same place	....	....	....	Sanskrit (verse), Nāgarī.	States that an image of Vajravārāhī was caused to be made by a lady whose name seems to be Gōmayānandabōdhā. In characters of about the eleventh century A.D.
28	Another broken image in the same place	....	....	....	Do.	Refers to the image as the *dēvadharma* of a *kā* (*i.e. Kāyastha*) named Mahāmati. In similar characters.
29	A third broken image in the same place	....	....	....	Do.	Refers to the image as the *dēvadharma* of a person named Māhēka. In similar characters.
30	Image of Dēvī in the compound of the Durgā temple in the same place.	....	....	....	Sanskrit, Gauḍīya	Refers to the image as the gift of a *dānapati* whose name is not clear.
31	**Urēn**—Broken image of Buddha lying on the main village road.	....	....	....	Mixed Dialect, Bhaikshukī.	Refers to the image as the gift of Śrī Pratinava-Śrāvitapāla. Published in *Ep. Ind.*, Vol. XXVIII, p. 224.
32	Broken Buddhist image at the Chaṇḍīsthāna.	....	....	....	Mixed Dialect, Gauḍīya.	Gives the Buddhist formula, *yē dharmā*, etc. In characters of about the tenth century A.D.
33	Another broken image in the same place	....	....	....	Do.	Do.

B. STONE INSCRIPTIONS, *contd.*

No.	Place of inscription	Dynasty	King	Date	Language and Alphabet	Remarks
	MONGHYR DISTRICT—*concld.*					
	Urēn—*concld.*					
34	Another Buddha image in the same place	....	....	....	Mixed Dialect, Gauḍīya.	Gives the Buddhist formula, *yē dharmā*, etc. In characters of about the tenth century A. D.
35	Do.	....	....	....	Do.	Do.
36	Do.	....	....	....	Do.	Do.
37	Image of Agni in the same place	..	..	....	Do.	Purport not clear.
38	Broken image in the same place	Pāla	Rāmapāla	....	Sanskrit, Gauḍīya	Refers to the image as the gift of a person whose name is not clear.
39	Do.	Do.	Do.	Regnal year 14	Do.	Indistinct.
40	On the Urēn hill beneath the design of a *Stūpa*.	....	....	....	Do.	Do.
41	Broken image at the Śivasthāna	....	....	....	Mixed Dialect, Bhaikshukī.	Fragmentary .Gives the Buddhist formula, *yē dharmā*, etc.
42	**Valgūdar.**—Pedestal of a lost image in the house of Babu Kesav Sinha.	Pāla	Dharmapāla	....	Sanskrit, Northern Alphabet.	Records the installation of an image at the city of Kṛimilā by a certain lady. Published in *Ep. Ind.*, Vol. XXVIII, pp. 144-145.
43	Pedestal of another lost image at Sangat in the same village.	Do.	Madanapāla	Śaka 1083, Regnal year 18.	Sanskrit, Gauḍīya	Records the installation of an image of Nārāyaṇa by two *Paramavaishṇava* brothers at Kṛimilā. Ibid. p. 145.
44	Image of Dēvī in the Katchery of Babu Dalipnarayan Sinha.	....	....	....	Sanskrit, Northern Alphabet.	Records a similar installation by Nṛikaṭṭa at Kṛimilā. Ibid., loc. cit.
	PATNA DISTRICT					
45	**Bargaon.**—Buddha image	....	....	....	Do.	Gives a Buddhist tract.
46	**Jhāmtā** (near Bihar Sharif).—Broken image.	....	....	....	Sanskrit , Gauḍīya	Refers to the image as the gift of Dharmaja, son of Dāmōdra (dara).
47	**Nalanda Museum.**—Stone slab found at Rājgir.	....	....	....	Shell Characters	....
48	Buddha image	....	....	....	Sanskrit, Gauḍīya	Refers to the image as the gift of a *paramōpāsikā* whose name seems to be given as Garttāka. Also contains the Buddhist formula and the names of Arya-Sāriputra, etc.
	BOMBAY					
	BARODA DISTRICT					
49	**Baroda.**—Stela in the museum (from Anāvāḍa).	Vāghēla	Sāraṅgadēva	V. S. 1348	Sanskrit, Nāgarī	Records gifts made on various occasions for worship of Lord Kṛishṇa. Published in *Ind. Ant.*, Vol. XLI, p. 20 f.

50	Sandstone pillar in the same place (from Mehsana).	....	....	V. S. 1350(?) . .	Local Dialect, Nāgari.	Purport not clear.
51	Stela in the same place (from Sāṭhod, Dabhoi).	....	....	V.S. 1[5]25, Chaitra śu. 12, Tuesday= 1467 A.C., March 17, Tuesday, taking the year to be current.	Do. . . .	Refers to the rule of a local chief. Purport not clear. An inscription in Arabic charactres is engraved above.
52	Pedestal of a Jaina image in the same place (from Vasai near Vijapur, Mehsana).	....	....	V.S. 1326, Vaiśākha śu. 9, Thursday= 1269 A.C., April 11, Thursday, f.d.t. ·51.	Sanskrit, Nāgarī. .	Records the installation of the images of Śāntinātha and Pārśvanātha in the temple of Ṛishabhadēva under the advice of Dēvēndrasūri. Records also the deposit of 20 *drammas* in the temple treasury for *nitya-pūjā*.
53	Pedestal of another Jaina image in the same place (from Vijapur, Mehsana).	....	....	V.S. 1298, Māgha śu. 10, Monday= 1242 A.C., January 13, Monday.	Do. . .	Records the installation of the image of Vāsupūjya.
54	Pedestal of a third Jaina image in the same place (from Vasai, near Vijapur, Mehsana).	....	....	.. Jyēshṭha śu. 9 . Thursday.	Do. . . .	Records the installation of the image of Mahāvīra.
55	Pedestal of an image of Mahāvīra in the same place (do.).	....	....	V.S. 1326, Vaiśākha śu. 9, Thursday= 1269 A.C., April 11, Thursday, f.d.t. ·51.	Do. . . .	Records the installation of the images of Śāntinātha and Pārśvanātha.
56	Chaitya fragment with Buddha in a niche in the same place (from Kurkihāṛ, Bihar).	....	....	. . .	Do. . . .	Contains the Buddhist formula, *yē dharmā*, etc. In characters of about the 11th century.
57	Image of Buddha in *bhūmisparśa-mudrā* in the same place (do.).	....	....	.. .	Do. . . .	Do.
58	Memorial stone in the same place (from Dumād, Baroda).	....	....	V.S. 1354 . . .	Do. . . .	Mentions *Mahārāṇaka* Gō[ha]ḍadēva.
59	Sandstone block in the same place (from Navsari).	....	....	V.S. 15[6]2, Phālguna śu. 1[3]..	Do. . .	Damaged. Purport not clear.
60	Another sandstone block in the same place (from Mehsana).	....	....	..	Do. . . .	Damaged. Purport not clear. The upper portion contains writing in Arabic characters.
61	Same place	....	....	..	Tibetan . . .	In two pieces. Purport not clear.
62	Image of Buddha in the same place (from Kurkihār, Bihar).	....	....	..	Sanskrit, Nāgarī .	Contains the Buddhist formula, *yē dharmā*, etc. In characters of about the 11th century.
63	Pillar in the same place (from Dabhoi) .	Vāghelā . .	Vīsala	..	Do. . .	Fragmentary.
64	Another pillar in the same place (do.) .	....	....	[Vikrama] Saṁvat [156]1.	Nāgarī . . .	Damaged and fragmentary.
65	Same place, Baroda gate, south side, staircase (from Dabhoi).	....	....	..	Do. . .	A personal name. In late characters.
66	Do. South corridor, fifth pillar (do.). .	....	....	..	Do. . .	Seems to read *Jāsāmat[y]a*. In late characters.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BARODA DISTRICT—*concld.*					
67	**Baroda.**—Main entrance, west side, north wall (from Ḍabhoi).	....	....	....	Nāgarī	Damaged. Seems to contain the name of a chief ending with 'shaṇadēva'. In late characters.
68	Do., main entrance, east side, south wall, second pillar (do.).	....	....	....	Do.	Reads *Narapaṭi.* In late characters.
69	Do., (from Koral, near Choranela)	....	Udayasiṁha	V.S. 1449 Mārgaśirsha, śu. 7, Thursday=1392 A.C., November 21, Thursday.	Sanskrit, Nāgarī	Records the construction of a step well by Karṇasiṁha who was in charge of the king's Śrīkaraṇa.
	BELGAUM DISTRICT					
	KHANAPUR TALUK					
70	**Asōge** : Hero stone kept near Rāmaliṅga temple.	....	....	....	Kannaḍa	Damaged. Mentions Asōke and seems to record a gift of land. In characters of about the 12th century.
71	Another hero stone in the same place	....	....	....	Do.	Too much damaged to make out anything.
72	**Halsi.**—Slab fixed into the wall inside the temple of Narasiṁha.	Kadamba	Śivachitta Paramardi	Kaliyuga year 4270, regnal year 23, Virōdhin, Āshāḍha, darśa, Thursday, Dakshiṇāyana saṁkrānti= 1169 A.C., June 26, Thursday.	Sanskrit, Nāgarī	Published in *JBBRAS.*, Vol. IX, pp. 278 ff. Another date two years later in Khara is also mentioned in the latter part of the record.
73	Pillar in the same temple	....	....	....	Kannaḍa, Nāgarī	Damaged. Seems to record provision made for the midday offerings to the god Narasiṁha.
	DHARWAR DISTRICT					
	HANGAL TALUK					
74	**Ālūr.**—Nāga stone kept near Kalamēśvara temple.	....	....	....	Kannaḍa	Reads *Kōṭināgarā.* In late characters.
75	Hero stone set up in the same place	Kadamba	Sōvidēva	Year 4 Viḷaṁbi, Śrāvaṇa ba. 5, Thursday.	Do. (prose and verse).	Records the death of a son of Lōkeya Nāyaka (name lost) in a cattle raid on Ālūr by the soldiers of Kalidēva. Also mentions a gift of land.
76	Another hero stone set up in the same place.	Yādava	Vīra Mahādēva	Year 10, Śukla, Mārgaśira ba. 13, Sunday=1269 A.C., December 22, Sunday.	Kannaḍa	Records the death of Chavuṇḍaya in a fight.
77	Stone set up in the same place	....	....	Siddhārthi, Chaitra śu. 10.	Do.	Seems to state that the house of the Gauḍa of the Ālūr region was situated on the site. In characters of the 16th century.

78	**Byāgavāḍi.**—Stone set up near the house of Māli Gauḍa in the village.	Western Chālukya	Vikramāditya (II)	....	Kannaḍa (archaic)	Damaged. Seems to record the remission of a certain cess.
79	**Byātanāḷ.**—Stone set up on the boundary of Survey No. 48.	....	....	Śaka ... Sōbhakṛit, Jyēshṭha śu. 5.	Kannaḍa	Seems to state that a piece of land was secured as an endowment. Mentions the Sēnabhōga of Bhētanahāḷa in the Tiḷavaḷḷi sīme. In late indifferent characters.
80	Hero stone set up near the temple of Kallappa.	Yādava	[Rāmadēvarāya]	Vikrama, Bhādrapada ba. 5, Saturday.	Do.	Damaged. Records the death of Sōmā Nāyaka and others at Bētanahaḷḷi.
81	**Gejjihaḷḷi.**—Slab set up in the Śiva temple.	Western Chālukya	Tribhuvanamalla (Vikramāditya VI)	Śaka 1026, Subhānu, Kārttika śu. 13, Thursday= 1103 A.C., October 15, Thursday.	Do.	Damaged. Records gift of land to *Sthānapati* Sōmēśvara Paṇḍita for offerings to two deities in the temple of Mūlasthāna at Gejjeyahaḷḷi by Boppa Gāvuṇḍa of the Gejje family. It is stated that the village Gejjeyahaḷḷi situated in the tract of Eḍavoḷal-70 was endowed to Boppa Gāvuṇḍa and named after his family by *Mahāmaṇḍaḷēśvara* Tailapadēva who was governing the district of Pānugal-500. Sēnabōva Rājaṇa of Ālūr wrote the record in ink and Akkasāli Hālōja incised it on stone.
82	Another slab set up in the same temple.	Do.	Do.	Do.	Do.	Registers gift of land for the offerings of two deities in the temple of Mūlasthāna and for the manitenance of tanks at Gejjeyahaḷḷi by Boppa Gāvuṇḍa of the Gejje family when *Mahāmaṇḍaḷēśvara* Tailapadēva of the Kadamba family was governing the district of Pānungal-500. See No. 81 above.
83	Third slab set up in the same temple	Kalachurya	Niśśaṅkamalla (Sankama II)	Śaka 1100, Hēviḷambi. .... lunar eclipse=1178 A.C., March 5, Sunday.	Do.	Damaged. Contains description of the rulers of the Kadamba family and *Tantrapāla* Mallarasa. Records a gift of land after purchase by the latter for the benefit of the temple of god Tailēśvara.
84	Pedestal of Nandi image inside the same temple.	....	....	....	Do.	States that Sarasvatīgaṇadāsi Moḷayōja, son of Kāḷōja, prepared the Nandi image.
85	**Hanamāpur.**—Stone lying in a field	....	....	....	Do.	States that the field is the king's gift (*arasana mānya*) maintained by the son (not specified) of Keṁchapaya who belonged to the Gautama *gōtra*, Kātyāyana *sūtra*, Atharvavēda and Mādhyaṁdina *śākhā*. In characters of about the 16th century.
86	**Hāvaṇgi.**—Stone (No. 1) set up in the fort.	Rāshṭrakūṭa	Indra	....	Do.	Broken. Refers to the administration of *Mahāsāmantādhipati* Śaṅkaragaṇḍa bearing the titles Jayadhīra, Bhuvanaikarāma and Abhimānadhavaḷa, over the Banavāsi *nāḍu*. Registers a gift of land whose details are lost.
87	Stone (No. II) set up in the same place	Do.	Do.	Śaka 840 (in words), Bahudhānya, Bhādrapada, Pun[illegible], Monday=918 A.C. August 24, Monday.	Do.	Damaged. Registers gift of land for a perpetual lamp to god Kalidēva of Hāvaṇige by Kāmarasa, the *Suṅkavergaḍe* of the tract Eḍevoḷal-70 which was under the administration of *Mahāsāmanta* Baṁkeya of the Muguḷa family, when Dōrapayya was governing the Banavāsi *nāḍu*.
88	Stone (No. III) set up in the same place.	Western Chālukya	Tribhuvanamalla (Vikramāditya VI)	Chālukya-Vikram year 40, Hēmalaṁbi, Māgha, Amāvāsye, Monday, solar eclipse. Irregular.	Kannaḍa	Records a gift of land for public use, in the presence of god Mūlasthānada Rāmēśvara of Hāvaṇige, by the Kadamba chief Mahamaṇḍalēśvara Tailahadēva to the Prabhu Gāvuṇḍus of the region who had assembled for taking a bath at the holy spot on the river Varadā.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	DHARWAR DISTRICT—*contd.* HANGAL TALUK—*contd.* **Hāvaṇgi**—*concld.*					
89	Stone (No. IV) set up in the same place.	Do.	Bhūlokamalla (Sōmēśvara III)	Chālukya-Vikrama year 56, Virōdhikṛit, Bhādrapada Puṇṇame, Monday, lunar eclipse=1131 A.C., September 8, Tuesday (not Monday), lunar eclipse.	Do.	Damaged. Registers various gifts to god Mūlasthāna Kalidēva and another deity of Hāvaṇige in the presence of all the residents by Sōmagāmuṇḍa, the *Prabhu* of the place and others when Mahamaṇḍalēśvara Mayūravarma of the Kadamba family was governing Banavāse-12000.
90	Hero stone (No. I) set up in the same place.	Rāshṭrakūṭa	Indra	....	Do.	Seems to refer to the setting up of the memorial stone when Mahāsāmantādhipati Śaṅkaragaṇḍa bearing the titles *Jayadhīra*, *Bhuvanaikarāma*, *Abhimānadhavaḷa and Raṭṭara Mēru* was governing the Banavāsi *nāḍu*.
91	Hero stone (No. II) set up in the same place.	Western Chālukya	Jagadēkamalla (I)	Śaka 948, Kshaya, Kārttika śu. 5, Monday. Irregular.	Do.	Damaged. Details are lost.
92	Hero stone (No. III) set up in the same place.	Kadaṁba	Mallidēva	Year 11, Sarvajit, Chaitra śu. 15 Thursday.	Do.	Damaged. Records the death of Aṁchiya Sōveya Nayaka in a cattle raid on the village Bāḷivūru in the Eḍevoḷal *kaṁpaṇa* of Hānuṁgal-*nāḍu*.
93	Pedestal of an image in the same place	....	....	Vikrama-kāla 44, Vikāri, Vaiśakha śu. 5, Wednesday=1119 A.C., April 16, f.d.t. ·10.	Do.	States that Bammi-śeṭṭi of the Saṁgi family installed the image of Ādityadēva (sun-god) which was sculptured by the mason Sarasvatigaṇadāsi Dāsōja.
94	**Hērūr.**—Hero stone set up near the tank by the side of the village.	Hoysaḷa	Pratāpachakravarti Vīra Ballāḷa	Year 5, Kshaya, Pushya śu. 14 Wednesday.	Do.	Damaged. Records the death of Chaladaṁka-śeṭṭi in a cattle raid on Kalukeṟe by Kammadēva.
95	Another hero stone set up in the same place.	[Western Chālukya]	[Tribhuvanamalla]	....	Do.	Much damaged and worn out.
96	Broken stone lying in the village.	Yādava	Rāmachandrarāya	Year 21 Pushya ba. Vaḍḍavāra.	Do.	Fragmentary. Mentions Bīra who was victorious in a fight.
97	Side of a *satī* image set up outside the village.	....	....	Śrāvaṇa ba. 12, Monday.	Do.	Damaged and worn out. Mentions Bomme Nāyaka. In characters of about the 16th century.

Hero Stone From Havangi; 9th Century

N. Lakshminarayan Rao
Reg. No. 769 HE (C) '55-463

Scale: One-fifth

Survey of India, Dehra Dun

98	**Hire-Bāsūr.**—Slab set up in the village.	Yādava	Sēvuṇachakravarti Siṁhaṇadēva	Vyaya, Kārttika, Monday.	Do.	Damaged. Seems to record a gift of money for the offerings, etc., to the god Brahmadēva by the chief Malidēva of the Jīmūtavāhana lineage and others.
99	Hero stone set up in another place in the village.	....	....	....	Do.	Damaged and worn out. Records the death of a hero in a fight for a fort when the wife of a feudatory chief was administering the tract. In characters of about the 12th century.
100	Slab set up near Śiva temple outside the village.	Kalachurya	Bhujabaḷachakravarti Bijjaladēva	Śaka 1089, Sarvajit, Phālguṇa śu. 13, Monday. Irregular.	Do.	Registers a gift of land, income from cess, etc., to Kalyāṇaśakti-Paṇḍita for the daily offerings, repairs, etc., and for feeding the ascetics in the temple of god Vyāsēśvara constructed at Vyāsapura by Attirāja of the Kāśyapa *gōtra*, the lord of the town, when Bammaṇaya Daṇḍanāyaka was governing the Banavase-12000 and Kaliyamarasa of the Jīmūtavāhana lineage and Khachara race was administering the fief (*maṁneya*) of Bāsavūra-140 whose chief town was Vyāsapura. Other gifts were also made to the same god.
101	Another slab set up in the same place.	Yādava	Sēvuṇachakravarti Siṁhaṇadēva	Śubhakṛit, Chaitra śu. 1, Monday.	Do.	Registers a gift of *aṟuvaṇa* for offerings, etc., to the god Byāśēśvara by Mahāmaṇḍaḷēśvara Mallidēva, chief of Bāsavura-140 and others.
102	Hero stone set up in the same place	....	....	Śaka 1076, Bhāva, Chaitra śu. 5, Monday. Irregular.	Do.	Records the death of Nāgeya, son of .. rāja, in an assault on the fort of forty villages by Bijjaṇadēva.
103	Another hero stone set up in the same place.	Kalachurya	[Rāyanārāyaṇa Āhavamalla]	Phālguna śu. 5, Sunday.	Do.	Damaged. Records the death of Mallisetti in a raid on Bāsavūr.
104	**Hire-Hullāḷ.**—Slab set up near Hanumān temple.	Western Chālukya	Tribhuvanamalla (Vikramāditya VI)	.....	....	Damaged and worn out. States that Mahāmaṇḍalēsvara Bāṇasavergaḍe, Daṇḍanāyaka Anantapālayya was governing Eraḍaṟunūru, Banavāse-12000 and Halasige-12000, having secured the authority over *vaḍḍarāvuḷa suṁka* and *achchupannāya*. Contains the praise of a local chief Jayasiṁga. Details are lost.
105	Stone set up in the same place	....	....	....	Do.	States that the stone was dressed up by the mason Rūvārivallava Chandōja. In characters of about the 14th century.
106	Hero stone set up in the same place	....	....	....	Do.	Damaged and worn out. Seems to describe a hero. The details are lost. In characters of about the 13th century.
107	Hero stone standing near Kalguḍi outside the village.	Rāshṭrakūṭa	Indra	....	Do.	Seems to record the death of Nāgayya, son of Chōḷagāvuṇḍa, who was the *nālgāvuṇḍa* of Banavāsi-12000.
108	**Kalkēri.**—Slab fixed into the wall of the temple of sun-god.	Yādava	Siṁhaṇa	Year 34, Śubhakṛit, Phālguṇa, ba. amāvāsyā, Sunday, solar eclipse=1243 A.C., March 22, Sunday, solar eclipse.	Do.	The preamble contains reference to the reign of the Western Chālukya king Tribhuvanamalladēva, which appears to be wrong. Records the gift of the *sthāna* of the Jayasiṁgēśvara temple of Kalukeṟe by Rājaguru Amarēśvaradēva, the *āchārya* of god Īśvara of Hānuṁgal to his disciple Mallikārjuna-Paṇḍita. Also records gifts of lands and other incomes by the local merchants, residents and members of the trading organisation.
109	Pedestal of the image of sun-god in the same temple.	....	....	....	Do.	Damaged. States that Sarasvatīgaṇadāsi Rūvāri Mallōja sculptured the image of the sun-god. In characters of the 12th century (See No. 93 above).

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	DHARWAR DISTRICT—*contd.*					
	HANGAL TALUK—*contd.*					
	Kalkēri—*concld.*					
110	Stone lying near the mosque in the village	....	....	....	Kannaḍa	Incomplete. Mentions Tuḷaya Aṁma, wife of Kāchagoṁḍa, the *gavuḍa* of Kalikeṟe. In characters of about the 13th century.
111	Hero stone set up near the tank	....	....	....	Do.	Damaged. Purport not clear. Do.
111-A	Hero stone set up near the village	....	....	....	Do.	Damaged and fragmentary. Mentions the *Nāḻ-prabhu* of Kalkeṟe. Do.
112	Hero stone set up near the southern entrance into the village	Yādava	Siṁhaṇa	Phālguna.	Do.	Damaged. Purport not clear.
113	Hero stone (No. I) set up near the temple of Sōmaliṅga.	....	....	....	Do.	States that this is the stone set up in memory of Chika Nāgaiya, son of *Nāḻprabhu* Sōyaseṭṭi, who died in a fight. Compare B. K. No. 89 of 1935-36. The verse describing the heroism of Nāga (senior and junior) are identical in the two records. The characters belong to the 12th century.
114	Hero stone (No. II) set up in the same place.	....	....	....	Do.	Damaged and worn out.
115	Hero stone (No. III) set up in the same place.	....	....	....	Do.	Damaged. States that it is the hero stone (*bīrasāsana*) set up in memory of Barma, servant of *Chaladaṁka* Mādiseṭṭi who died in a fight at Raṭṭahaḷḷi.
116	**Keḷavarkop**.—Slab set up near the Īśvara temple.	[Western Chālukya]	[Tribhuvanamalla]	....	Do.	Damaged and worn out. Refers to the administration of Pannamarasa over Banavāsi region.
117	Hero stone kept in the same place	Hoysaḷa	Vīra-Ballāḷa	Parābhava, Kārtika, śu. 5, Thursday.	Do.	Damaged and worn out. Seems to record the death of Mālagāṟa Echa in a cattle raid.
118	Fragments lying in the same place	Western Chālukya	Vikramāditya	....	Do.	Worn out. Mentions Banavāsipura.
118-A	Hero stone set up near Rāmaliṅga temple	....	....	Śrāvaṇa, śu. 6, Tuesday.	Do.	Damaged and worn out. Mentions Kela-ūr. In characters of about the 12th century.
119	Māsti stone (No. I) set up near Vīrabhadra temple.	....	....	Yuva, Pushya, ba. 11, Sunday.	Do.	States that it is the memorial of Māsti Boṁmakka, wife of the deceased Boṁmadēva, son of Āja-Gauḍa of Kela-ura. In characters of about the 13th century.
120	Masti stone (No. II) set up in the same place.	....	....	Śaka 1564, Chaitra śu. 8.	Do.	Damaged and worn out. Seems to state that the wife of Boma-Gāuḍa, the *Prabhu* of Kelavura became *Māsti*.

121	**Makaraḷḷi.**—Garuḍa pillar set up outside the village.	Vijayanagara . .	Vīra Harihara, son of Vīra Bukkaṇṇa Voḍeya.	Śaka 1321 ... śu. Monday.	Do. . .	Damaged. States that Makaravaḷḷipura was a gift made to god Narasiṁha by Bāchaṁṇa Voḍeya, the *Pradhāni* of Gōve.
122	Hero stone set up near the above .	....	....	Sarvajitu, Āshāḍha śu. 11, Friday.	Do. . .	Damaged. States that the hero-stone was set up in memory of [Mā]deya, son of Vōbagauḍa, who fought with the enemies and died.
123	Hero stone (No. I) built into the sluice of tank called Keṅgere.	Western Chālukya .	Bhūlōkamalla	....	..	Damaged and worn out.
124	Hero stone (No. II) built into the same sluice.	Do. . .	Pratāpachakravarti Jagadēkamalla .	Year [8], Krōdhana, Jyēshṭha śu. 2, Friday=1145 A.C., May 25, Friday.	Do. . .	Damaged. Seems to record the death of Kuṁbāṟa Bīraṇa in an assault made by a *Daṇḍanāyaka* (whose name is lost). Mentions a gift of land which was made probably for the maintenance of the memorial.
125	**Malgund.**—Hero stone set up in a place called Hālahoṇḍa.	Rāshṭrakūṭa . .	Kannaradēva	Śaka 871 (in words), Saumya.	Do. .	Damaged. Seems to record the death of a hero and the setting up of the memorial stone by his wife, when Kaliviṭṭarasa was administering the Banavase region.
126	Slab set up near Kallēśvara temple .	Western Chālukya .	Tribhuvanamalla (Vikramāditya VI) .	Chālukya-Vikrama year 40, Manmatha, Vaiśākha śu. 11. Monday. Irregular	Do. . .	Damaged. Records a grant of land for offerings to the god Mallikārjuna by Bīṟa Gavuṇḍa and others when Mahāmaṇḍalēśvara Tailapa of the Kadamba family was governing the tracts of Banavāse-12000 and Pānuṁgal-500. Mentions the divine Dēvarāsi-Paṇḍita. Sēnabōva Rudramayya drafted the record and Dāsōja engraved it on stone.
127	**Shēshagiri.**—Lamp-pillar set up before Āñjanēya temple.	....	....	Śālivāhana Śaka 17[35], Śrīmukha, Māgha ba. 3, Monday=1814 A.C., February 7, Monday.	Do. . .	States that the lamp pillar was installed with devotion by Bāḷappa, the Dēśāyi, Dēśakulakaraṇi and Nāḍakarṇi of Narēgal-*sīme*.
128	**Uphuṇasi.**—Slab set up in the compound of the Kallēśvara temple.	Western Chālukya .	Jagadēkamalla Jayasiṁgadēva .	Śaka 950, Vibhava, Pausha śu. 5, Monday, Uttarāyaṇa-saṁkrānti=1028 A.C., December 23, Monday; the saṁkrānti occurred the next day.	Do. . .	Registers gifts of land to the temple and to the educational institution attached to it (*maṭha*) by Kundabbarasi who was associated in the administration with her husband Mahāmaṇḍalēśvara Kundarāja who is described as lord of the foremost town of Banavāsi *Sattigana chaṭṭa* and son of Iṟivabedaṁgadēva and governing the province of Banavāse-12000 as far as Payvē-*nāḍu*. The gift was made into the hands of the teacher Dēvarāsi Jīya. The chief Jayasiṁga was holding the office of the *Nārgāvuṇḍu* of Bāsavura-140 at that time.
129	Hero stone (No. I) set up in the same place.	Do. . .	Jagadēkamalla II.	Śaka 10[6]8, Kshaya	Do. . .	Mentions the Chālukya-Vikramakāla. Records the death of Bammeya-Nāyaka of Puṇuse in a fight and setting up of the memorial stone by Siṁga-Gauḍa and others.
130	Hero stone (No. II) set up in the same place.	Do. . .	Tribhuvanamalla Sōmēśvara IV .	Year 2, Krōdhi, Phālguṇa ba. 5, Monday. Irregular.	Do. . .	Records the death of Dāsaṇa in an encounter between Tailahadēva of Dēvaṁgēri and Chaladaṁkarāma Maṁneya Mādi-seṭṭi of Kalukeṟe when the former raided Oppuṇṇesi.
131	**Vīrāpur.**—Stone kept in the Jaina temple	Vijayanagara .	Bīra Harihara Mahārāya . . .	Śaka 1317, Bhāva, Bhādrapada ba. 30, Amāvāsyā, Wednesday. Irregular.	Do. . .	Records the death of Chikka Chaṁdappa, son of Chaṁdōja of Nāgarahaḷḷi.

B. STONE INSCRIPTIONS, *contd.*

No	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	NORTH KANARA DISTRICT ANKOLA TALUK					
132	**Alagēri.**—Slab set up near Mahadēva temple.	....	....	....	Kannaḍa	Much damaged. Mentions Sōde. In characters of about the 14th century.
133	**Bāvikēri.**—Pillar lying near the village	....	....	Śaka 1035, Vikṛiti, Phālguna śu. 10, Thursday. Irregular.	Do.	Records the death of Rakkasārida, son of Asagārida in a fight at Āridagēri when Mahāmaṇḍalēśvara Nāgavarmarasa was ruling. The martyr's son Gaṇukavārida set up the memorial stone. Sēnabōva Rēvaṇayya composed the record and Goravōja engraved the same.
134	**Hanamanaṭṭi.**—Slab called *jaṭakā* set up in a private compound.	....	....	Śaka 1452, Virōdhi, Āśvija śu. 10, Sunday=1529 A.C., September 12, Sunday, f.d.t. ·19. The śaka year quoted was current.	Do.	Damaged. Seems to state that Mallapa Seṭṭi, Dēvapa Seṭṭi and others constructed the temple of Basava and a well at Aṁkale and made a gift of land for its maintenance.
135	**Lakshmēśvar.**—Hero stone set up in the village.	....	....	....	Do.	Damaged and worn out. In characters of about the 12th century.
	WEST KHANDESH DISTRICT					
136	**Bhāmēr.**—Stone in the fort	....	....	....	Nāgarī	Not clear.
137	**Mēthī.**—Slab in the Vishṇu temple near Haribā's well.	Yādava	Kṛishṇa	Śaka 1176, Ānanda, Vaiśākha śu. Jayanī, Sōma.	Nāgarī and Sanskrit	Gives genealogy of the king's family and records grant of the village Kurukavāṭaka by the king. Half of the income from the village was to be utilised for worship, offerings, etc. of the god Bhadrahari and the other half was distributed among Brāhmaṇas whose names are specified. Published in *Epigraphia Indica*, Vol. XXVIII, pp. 312 ff.
	KOLHAPUR DISTRICT					
138	**Gagan-Bāvḍā.**—Slab in the Gaibi Darga on the Gagangad hill.	....	....	....	Arabic	Consists of the first Muslim creed, *viz.*, 'There is no god but Allāh, etc.'. Underneath this are the names of Allāh, Muhammad and 'Alī, inscribed in Naskh characters in the two *panjas* (or hand-prints) of Alī.
139	Another slab in the same place	....	....	....	Do.	Crudely and carelessly engraved. Contains the *Nād-i-'Ali* which is a pious ejaculation used specially by the Shiahs. This and the above inscription tend to show that the tomb graced by them contains the remains of a devout Shiah, details about whom are not known.
140	**Sāngsi.**—Memorial stone with sculptures in a shrine near the village.	....	....	....	Sanskrit verse in box-headed south-	Records the death of a lady named Hālidēvī, wife of a king (name lost) in her young age, and setting up of the memorial

					Aern Alphabet.	tablet in her honour by her husband. In characters of about the 5-6th century A.C. The slab bears in fine relief the figures of the lady on funeral pyre and her attendants. Published in *Epigraphia Indica*, Vol. XXVIII, pp. 129 ff.
	NASIK DISTRICT					
141	**Nāsik.**—Cave No. 2	Śātavāhana .	Vāsiṭhiputa Siri-Puḷumayi. . .	Year 6, Grīshma, fifth paksha, 5th day.	Prākṛit in Brāhmī .	Published in *Epigraphia Indica*, Vol. VIII, p. 59.
142	Cave No. 6	....	....	....	Do. .	*Ibid*,. p. 75.
143	Cave No. 7	....	....	....	Do. .	*Ibid.*, p. 76.
144	Cave No. 8	....	....	....	Do. .	*Ibid.*
145	Cave No. 10, right side . . .	....	....	....	Do. .	*Ibid.*, p. 81.
146	Same cave, left side	Kshatrapa . .	Ushavadāta	....	Mixed dialect in Brāhmī.	*Ibid.*, p. 78.
147	Cave No. 12	....	....	....	Prākṛit in Brāhmī .	*Ibid.*, p. 90.
148	Cave No. 17	....	....	....	Do. .	*Ibid.*
149	Cave No. 19	Śātavāhana . .	Kanha	....	Do. .	*Ibid.*, p. 93.
150	Cave No. 20	Do. . .	Gotamiputa Siriyana Sātakaṇi . .	Year 7, Hēmanta, third paksha, 1st day.	Do. .	*Ibid.*, p. 94.
151	Cave No. 24	Do. . .	Vāsiṭhiputa Siri-Pulumāi . .	Year 2, Hēmanta, fourth paksha, 8th (?) day.	Do. .	*Ibid.*
152	Same Cave	Sātavāhana (?) .	Gotamiputa Sādakaṇi (?) . . .	Śaka 10 [8], vā. pa. 4, diva 1.	Do. .	*Ibid.*, p. 64.
	POONA DISTRICT					
153	**Kārle.**—Caves	....	....	....	Do. .	Published in *Epigraphia Indica*, Vol. VII, p. 63.
	SOUTH SATARA DISTRICT					
154	**Miraj.**—Slab built into Narasobā's well in the fort.	Yādava . .	Pratāpa Chakravarti Siṁhaṇadēva ruling from Dēvagiri.	Śaka 1163, Śārvari, Pushya śu. 10, Tuesday=1240 A. C., December 25, Tuesday.	Kannaḍa . .	Damaged. Mentions Sarasvatī Bāḷachandra.
	THANA DISTRICT					
155	**Kaṇhēri**—Cave No. 2 . .	....	....	....	Mixed dialect in Brāhmī.	Lüders' *List*, No. 984.
156	Same Cave . . .	....	....	....	Prākṛit in Brāhmī .	States that the cistern is the gift of Puṇavasu, a merchant of Kalyāṇa.
157	**Cave** No. 2	....	....	....	Do. .	Lüders' *List*, No. 985.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	THANA DISTRICT—*contd.*					
	Kaṇhēri—*contd.*					
158	Sa o Cave	....	....	....	Prākṛit in Brāhmī	*Ibid.*, No. 986.
159	Cave No. 3, below the image of the seated Buddha.	....	....	....	Sanskrit, Brāhmī	*Ibid.*, No. 990.
160	Same cave, below the image of the standing Buddha.	....	....	....	Do.	*Ibid.*, No. 989.
161	Same cave, right pillar	Śātavāhana	Gotam[īputa sāmi-Siriyaña] Sātakaṁni.	Grīshma, fifth *paksha*.	Prākṛit in Brāhmī	*Ibid.*, No. 987.
162	Same cave, left pillar	....	....	....	Do.	*Ibid.*, No. 988.
163	Cave No. 4, on the stūpa	....	....	....	Do.	*Ibid.*, No. 993.
164	Cave No. 5, on the cistern	Śātavāhana	Vāsishṭhīputra Śrī-Śātakarṇi	....	Sanskrit in Brāhmī	*Ibid.*, No. 994.
165	Cave No. 9	....	....	....	Prākṛit in Brāhmī	Published in *Arch. Surv. West. Ind.*, Vol. V, No. 12.
166	Same cave	....	....	....	Do.	*Ibid.*, No. 13.
167	In front of the same cave	....	....	....	Brāhmī	Much damaged.
168	Cave No. 11, on the roof	Rāshṭrakūṭa	Amōghavarsha	Śaka 775, Prajāpati, Āśvina ba. 2, Wednesday=851 A. C., September 16, Wednesday. The Śaka year was 773, not 775.	Sanskrit in Nāgarī	Published in *Ind. Ant.*, Vol. XIII, p. 134.
169	Same cave, on the cistern	....	....	....	Sanskrit in Southern Alphabet.	Much damaged. Seems to record the grant of a village to the community of Buddhist monks by a king. Mentions Kṛishṇaśaila, Ḍramiḷa and the teacher Kumāraguru.
170	Same place, below the above inscription	....	....	....	Sanskrit in Nāgarī	Damaged. Mentions Kṛishṇagiri-mahāvihāra.
171	Cave No. 12	Rāshṭrakūṭa	Amōghavarsha	Śaka 799	Do.	Published in *Ind. Ant.*, Vol. XIII, pp. 135-36.
172	Same cave	Do.	Do.	Śaka 765	Do.	*Ibid.*, p. 136.
173	Cave No. 16, on the left side	....	....	....	Prākṛit in Brāhmī	Damaged. Mentions Sivamitaputa.
174	Cave No. 18, stone on the road side	....	....	....	Do.	Lūders' *List*, No. 1033.
175	Cave No. 21; left side	Śātavāhana	Gōtamiputa Sāmi-Siriyaña-Sātakaṇi	Year 16, Gimha, pakha 1(?) day 5.	Do.	*Ibid.*, No. 1024.

176	Cave No. 22, right side	....	....	....	Do.	Much damaged. Seems to mention a Buddhist nun and her lay disciple.
177	Cave No. 26, right side	....	....	....	Sanskrit in Southern Alphabet.	Much damaged. Seems to mention Maṁkirāja.
178	Cave No. 32	....	....	....	Prākṛit in Brāhmī	Lüders' *List*, No. 998.
179	Stone outside cave No. 42	....	....	....	Do.	Damaged. Seems to record a gift by a merchant.
180	Cave No. 50, left side	....	....	....	Mixed dialect in Brāhmī.	Lüders' *List*, No. 1018.
181	Cave No. 54, right side, on the cistern	....	....	....	Prākṛit in Brāhmī	*Ibid.*, No. 1006.
182	Cave No. 88, left side	....	....	....	Do.	Much damaged. Seems to record the gift of a water cistern. Mentions the community of Buddhist monks.
183	Cave No. 90	....	....	....	Pahlavi	Published in *Cave Inscriptions of Western India*, p. 62.
184	Same cave	....	....	....	Do.	*Ibid.*, p. 64.
185	Do.	....	....	....	Do.	Published in *Ind. Ant.*, Vol. IX, p. 267.
186	Do.	....	....	....	Do.	Do.
187	Cave No. 93, on the cistern	....	....	....	Prākṛit in Brāhmī	Much damaged.
188	Cave No. 98, on the cistern	....	....	....	Do.	Lüders' *List*, No. 1013.
189	Same cave, inner wall	....	....	....	Do.	*Ibid.*, No. 1014.
190	Cave No. 99, right side	....	....	....	Do.	*Ibid.*, No. 1012.
191	Cave No. 101, right pillar	....	....	....	Brāhmī	Purport not clear.
192	Same cave, left side	....	....	....	Prākṛit in Brāhmī	Much damaged.
	COORG					
193	**Nallūr Pysārī.**—Slab near the road T. S. No. 218.	Western Gaṅga	Rāchamalla	Śaka 899, Īśvara	Kannaḍa	Published in *Coorg Inscriptions* (revised edition), No. 4.
	GOA					
194	**Nāgēsh.**—Stone kept in the temple of Nāgēsh.	Vijayanagara	Dēvarāya Mahārāya	Śālivāhana Śaka 1335, Vijaya, Pushya ba. 30 Sunday, Ardhōdaya=1414 A. C., January 21, Sunday.	Marāṭhī in Nāgarī	Records the provision made through Māī Śēṇavai for conducting various rituals to god Nāganātha at the village Baṇḍavāḍa and to Mahālakshmī when Namjaṁṇa Gōsāvī was governing the tract from his provincial headquarters at Gōvā.
195	Slab fixed into a pillar at the entrance into the above temple.	....	....	Śaka 1781 (chronogram), Siddhārthi, Thursday.	Sanskrit in Nāgarī	Records the dredging of the tank and renovation of the temple of Nāgēśvara.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	GOA—*concld.*					
	Nāgēsh—*concld.*					
196	Slab fixed into another pillar at the entrance of the same temple.	....	....	Śaka 1781, Siddhārthi, Mārgaśīrsha śu. 13, Thursday =1859 A. C., December 8, Thursday.	Sanskrit in Nāgarī	States that the work of renovating the above temple which was commenced on the date specified was completed in the next year Raudri on Āshāḍha śu. 2.
197	Broken Nandi in the same temple	....	....	....	Marāṭhī in Nāgarī	States that it is the gift of Sāṁbu Sūrjyaji. In characters of about the 16th century.
	MADRAS					
	SOUTH ARCOT DISTRICT					
	VRIDDHACHALAM TALUK					
198	**Tiruvaḍattaurai.**—Fragments built into, the basement around the central shrine, Tīrthapurīsvara temple.	Chōḷa	**Rājarājadē[va I]**	Āyiliyam	Tamil	Fragmentary and damaged. Mentions the god, Tiruvaḍatturai-uḍaiya-Mahādēva and a village (name lost) in Peṇṇākaṭa-kūṟṟam.
	BELLARY DISTRICT					
	HADAGALLI TALUK					
199	**Hire-Hadagalli**—Pedestal of the image of Sarasvatī in the temple of Bhīmēśvara Dēvīśvara.	....	....	....	Kannaḍa in verse	Same as No. 493 of 1914. It does not appear to be in praise of the sculptor as the person referred to in it is compared to Vainatēya, Āñjanēya and Kārttikēya.
200	**Māgaḷa.**—Hero stone near *Sībārada kaṭṭe*	....	....	....	Kannaḍa	Much damaged.
201	**Raṅgāpura.**—Slab near the temple of god Narasiṁha.	Western Chāḷukya	Jagadēkamalla (II)	....	Do.	Very much damaged.
202	Pillar in the Bishṭappayyana Maṭha	Yādava	Rāmachandra	Jaya, Māgha śu. ......, Monday.	Do.	Damaged. Records a gift of gold to the god Rāmanātha by Jakkarasa.
	CHINGLEPUT DISTRICT					
	SRIPERUMBUDUR TALUK					
203	**Koṇḍavākkam.**—Stone in a field bordering Nayappākkam village.	....	....	Sādhāraṇa, Paṅguṇi 1[1].	Tamil	States that Koṇḍavākkam was granted as *tiruvilaiyāṭṭam* to Maṇavāḷa-mahāmuni of Śrīperumbudūr by Śeñjamanāyakkar.
204	**Nazarethpēṭṭai.**—Slab set up in the street near the Iśvara temple.	....	....	....	Do.	Registers an agreement between the *iḍaṅgai* and *valaṅgai* communities in respect of the exercise of certain rights and practices in the village of Naśaṟatupurampēṭṭai.

205	Slab near the Vināyaka temple	....	....	....	Do.	Registers a similar agreement as the one above.
	TIRUVALLUR TALUK					
206	**Akkārappākkam.**—Door-jamb of entrance into the maṇḍapa, Śiva temple.	....	....	Pramōdūta, Vaisākha śu. [3].	Telugu	Damaged.
207	Āmidānallūr—Stone near the ruined Vishṇu temple.	Chōḷa	Marudai(Madurai)koṇḍa Parakēsarivarman.	17th year	Tamil	States that the *sabhā* of Andanallūr founded a Vishṇu temple in their village under the name of *Śivakarappāḍi-Vishṇugriham.*
208	Stone set up in the Perumāḷ temple	....	....	....	Do.	Damaged. Seems to state that Kṛishṇadēva Mahārā[ja] made an endowment to (*god*) Tiruvēlūr-Appaṉ for the performance of the Vaigāśi festival.
209	**Guruvāyal.**—Stone fragment in the dilapidated Śiva temple west of the village.	....	....	....	Do.	Damaged. The words Durgā-bhaṭāri and Guruvāyil can be read. In characters of about the 11-12th century.
210	**Iluppūr.**—Two sides of a stone set up north of the village.	....	....	....	Do.	Damaged. Mentions Tirumalai-Nāyakaṉ.
211	**Kaṉṉigaippēr.**—Slab near the dilapidated Śiva temple.	Chōḷa	Rājakēsarivarman	8th year	Do.	Ends of lines lost. Seems to record a sale of land made by the *sabhā* of Kaṇḍigaipperṟūr to a certain Pṛithivirāma-śeṭṭi.
212	Broken fragment near the same temple	....	....	....	Do.	Commencement lost. Mentions Chaturvēdimangalam and the Periyanāṭṭār.
213	Four broken slabs near the same temple	....	Vijayagaṇḍagōpāla	26th year, Āḍi	Do.	Registers an endowment of lamps to the image of Subrahmaṇya-Piḷḷaiyār set up in the temple of Tiru-Akkīśuramuḍaiya-Nāyaṉār at Ka[ṉ]ṟigaippērūr by Madurāntakam-uḍaiyāṉ Śēnāpatippiḷḷai.
214	Stone slab near the well behind the Śiva temple.	....	....	....	Do.	Fragmentary. Mentions the *sabhā* and contains the imprecatory portion. In characters of about the 9th century.
215	Slab near another well, near the Sundararāja-perumāḷ temple, first side.	Pallava	....ṅgavikramavarman	....	Do.	Beginning lost. Seems to register an endowment of gold entrusted with the *sabhā* of the village by a private individual Śevviḷai Nāyagaṉ for burning a lamp in a temple (name lost) at Kaṉṟigai......in Puḷaṟkōṭṭam.
216	Same stone, second side	....	....	Bhāva, chittirai 22	Do.	States that Kaṭṭa Varadarājayyaṉ granted the village of Veṅkaṭāpuram as a *sarvamānya* gift to god Kōdaṇḍa-Raghunātha Perumāḷ of Kaṉṉiyappēṟu.
217	**Koppūr**:—Pillar near Śiva temple	....	....	....	Do.	Fragmentary. Mentions a gift made by the *nagarattār*. In characters of about the 9th century.
218	**Maduravāsal.**—Two broken slabs in the dilapidated Śiva temple.	....	....	....	Do.	Fragmentary. Mentions a *sabha* and some gift of land. In characters of about the 10th century.
219	**Pāparambākkam.**—Stone near tank called *Maṅgaiayi-gunṭa.*	....	....	Śālivāhana-Śaka 1672, Kali 4851, Pramōdūta, Puraṭṭāśi, 7=1750 A.C., September 8.	Do.	States that the tank was the gift of Maṅgammāḷ, the daughter of Pūṇḍi Nallappanāyakkar and the wife of the son (name lost) of Nallappaṉ of Śambu-mahārishi *gōtra* and a resident of Pāpparambākkam.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	CHINGLEPUT—*concld.*					
	TIRUVALLUR TALUK—*concld.*					
220	**Perumuḍivākkām.**—Slab built into the east wall, Kōdaṇḍarāmasvāmin temple.	....	....	Kali 4999, Hēviḷambi, Āvaṇi 14, August 30, 1897.	Tamil	States that on the date specified, Rāghavāchāri and his brother's son Raṅgasvāmi Ayyaṅgār of the family of Perumāḷayyaṅgār of Perumuḍivākkam completed the construction of the temple and installed therein the god Kōdaṇḍarāmasvāmin.
221	**Pūrippākkam.**—Stone on tank bund	....	....	Pramōdūta, Vaiyyāśi	Do.	Damaged after the portion containing the date.
	GUNTUR DISTRICT					
	ONGOLE TALUK					
222	**Nannūrupāḍu.**—Stone pillar lying in front of the Nannūramma temple to the north-east of the village.	Telugu-Chōḍa	Mahāmaṇḍalēśvara Rāyaṇa-Chōḍa Mahārāja, son of Ballaya-Chōḍa.	Śaka 1019, Vishuva-saṅkrānti.	Telugu	Registers the gift of the village Nannūru, free of all taxes, to the goddess Hōṅkāradēvī of the village.
223	Same pillar, second face	Do.	Jagadobbagaṇḍa Ballaya-Chōḍa Mahārāja.	....	Do.	Seems to record another gift to the same goddess probably of land round about the village of Nannūru as *sarvanamasya* for the upkeep of the temple, in conformity with the tradition of this family of chiefs of the Solar race in respect of the temples in Pākanāḍu.
224	Same pillar, third face	Do.	Rājamahēndra Pottapi-Chōḍa	Śaka 1019, Mēsha, 1	Do.	Seems to refer to some gift probably of land (not specified), free of all levies to the same goddess, *viz.*, Hōṅkāradēvī of Nannūru, by the king whose ancestry for five generations, starting from Chāgi Vaṁkana, his son Balle-rāju, his son Kaṇṭru Vaṁkya-rāju, his son Nanni-Chōḍa and his son Sūraparāju, is given.
225	Same pillar, fourth face	Do.	....	....	Do. (verse)	Seems to state that Bētana, the lord of the Chōḍas obtained Nannūru, on the banks of the Guṇḍi. Praises Komma of Kāśyapa *gōtra* and the lord of Nannūru. This and Nos. 222 to 224 above have been published in *N.D.I.* Volume III, Ongole, Nos. 90-93, pp. 1069 ff, but the readings given there are defective and need emendation.
	SOUTH KANARA DISTRICT					
	MANGALORE TALUK					
226	**Kulāi** (Chitrāpura).—Slab in the Durgāparamēśvarī temple.	....	....	....	Kannaḍa	Much damaged. In characters of about the 13th-14th century.
227	**Paṇambūru.**—Slab in the Nandikēśvara temple.	Āḷupa	Vira Baṅkidēva	Śaka 1227, Viśvāvasu, Mithuna, Prathame.	Do.	Damaged. Seems to record a gift of land for offerings to god Nagarēśvarada Gaṇapati by Nāgaśivasaivāchārya.

	KURNOOL DISTRICT					
	BANGANAPALLE TALUK					
228	**Bhānumukkala.**—Pillar of the *maṇḍapa* in the Bhairava temple.	....	....	....	Telugu . . .	Purport not clear. In late characters.
	CUMBUM TALUK					
229	**Anantarājupalle.** (hamlet of Komaravōlu).—Slab set up in front of the Āñjanēya shrine.	....	....	Yuva, Āshāḍha śu. 11.	Do. . . .	Registers a gift of land for the *amṛitapaḍi* service of god Hanumanta at Gaṇapulapalle by Pina-Koṇḍappa Nāyuḍu, son of Veligoṭi Tirupati Nāyuḍu. The grant land is said to be situated in Komaravōlu, granted as *amara* to the chief by Raṅgapatirāju.
230	Slab set up in front of the Bhairava temple near the Dāmala-cheruvu tank bund.	....	....	Śaka 1511, Sarvadhārin, Māgha śu. 11.	Do. . . .	Records the renovation of the tank Dāmala-cheruvu at Komaravōlu, said to have been formerly built by the *rasasiddhas* and gone out of order, by *Mahāmaṇḍalēśvara* Apratikamalla Pina Basuvarāja Dēvachōḍa Mahārāja of Reḍicherla, son of Sūraparāja Dēvachōḍa Mahārāja and grandson of Pāpa Timmarāja Dēvachōḍa Mahārāja and a devotee of god Vallabharāya of Reḍicherla , and registers the restoration as *sarvvamānya*, of the former grants of land under this tank to the temples and Brāhmaṇas in addition to further grants of land made under another tank constructed by him after his name. The grants are stated to have been made on the occasion of a solar eclipse in the year Vikṛiti, Āshāḍha, ba. 30, Tuesday.
231	**Bādinēnipalle.**—Stone in a field near Boḍḍuvānipalle	Vijayanagara . .	Śrīraṅgarāyadēva Mahārāya ruling at Penugoṇḍa.	Śaka 1499, Īśvara .	Do. . . .	Damaged. Seems to refer to a grant of land made for the digging of a channel for irrigation. Mentions Kumāra Timmā-Nāyuḍu and Raṅgapatirājayya.
232	Stone set up at the rear entrance to the Rāmasvāmin temple.	[Telugu-Chōḍa ?] .	Bikra Mahāditya rāja (Vikramāditya ?) of Solar race.	....	Do. (Archaic) .	Records a gift of land as *pannasa* measured by the royal measure to Ālabōḷa Sabbi Śarma at Koṇḍūru. In characters of about the 7th-8th century.
233	A second slab in the same place . .	Do. . . .	Biki Rāja of Solar race . . .	Solar eclipse . .	Do. . . .	Registers a gift of land at Koḍlapalle to the priest *pūjāri* Rēvanabōḷu, by the king. Seems to state that the recipient of the gift had to pay as levy or tax (*ari*) a quantity of grain as well as a *gadyāṇa* of gold and a specified quantity of ghee. Do.
234	A third slab in the same place . .	Do. . . .	....	....	Do. . . .	Highly damaged. Seems to mention Kō[ki]......, probably the donor and ...rē-bōḷu, the donee. Also records a gift of land as *pannasa*. The details of the gift are lost.
235	Slab set up at the entrance into the same temple	Vijayanagara . .	Sadāśivadēva Mahārāya . . .	Śaka 1477, Rākshasa, Pushya śu. 2.	Do. . . .	Registers the grant by the Vipravinōdins, Pedasōmuḍu of Chāṁgalamaṟṟi and Gōvindayya and Mādhavayya of Chennūru, of their professional incomes to the learned *mahājanas* of Bādinēnipalle *alias* Tirumalarājapuram situated in Kaṁbhaṁ-*sīma*.
236	Pillar of the maṇḍapa in the compound of the same temple.	....	....	Śaka 1766, Krōdhin, Phālguṇa śu. 15.	Do. . . .	Records the construction of the temple with its *kalyāṇa-maṇḍapa* by Tirumalakoṇḍu, son of Goṟṟe Koṇḍaḍu.
237	**Bōgōlu.**—Slab set up in a field to the west of the village.	....	....	Śaka 1534, Paridhāvin, Chaitra śu. 10.	Do. . . .	States that Bhōgavōlu Reḍḍi, son of Yellā Reḍḍi and grandson of Cheṅgi Reḍḍi of the Māntakola *gōtra*, constructed a tank, well, garden and the Śiva temple.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	KURNOOL DISTRICT.—*contd.*					
	CUMBUM TALUK—*contd.*					
238	**Cumbum.**—Stone at the south end of the tank bund.	Vijayanagara	....	Śaka 1509 ...... Bhādrapada ba. 30.	Telugu	Records the renovation effected to the tank bund at Kambham, probably by Ghaṇḍi Kūnama Nāyaniṅgāru, and registers gifts of land made to several individuals who seem to have taken part in the renovation work.
239	Stone under a tree near the Inspection Bungalow on the tank bund.	....	....	Śaka 1727, Kāḷayukta, Nija-Śrāvaṇa, ba. 12, Frdiay, Irregular.	Do.	Contains the verse *Mad-vaṁśajāḥ, etc.*, and states that it was caused to be engraved by Pedda Vīraṇṇa and Mahānandi Chinna Vīraṇṇa, sons of Pāpaṇṇa and grandsons of Jaṁgam Minnakūri Chinna-Vīrappa.
240	Stone lying on the tank bund	....	....	1852 A.C., May	English	Records that the north wall of the north sluice of the Cumbum tank was repaired under the supervision of Major De Butts, Civil Engineer, 2nd Division. Mentions A. Wedderburn as the Sub-Overseer and A. Condappa as the Maistry.
241	Stone under a tree near the Inspection Bungalow on the tank bund.	....	....	Do.	Telugu	Gives the Telugu version of No. 240 above. Mentions Pedda-kāmaṇam Sundara Mudaliyār, the writer of Major De Butts, Araṇi Koṇḍappa, the Maistry, Ayyāsāmi Mudaliyār, the Taluka Maistry and the engraver of the record Rāmayya, (son of) Dattayya.
242	Slab set up on the tank bund	....	....	....	Persian prose in Nastâlîq.	Damaged.
243	**Eṟṟabālem.**—Pillar of a *maṇḍapa* at the foot of the Rāmaliṅgēśvara temple.	....	....	Śaka 1530, Rākshasa Kārttika śu. 11.	Telugu	Records the consecration of the images of the deities Lakshmī and others and the setting up of the pillars for the swing (*uyyāla*) by Kannelūri Papaya Aṅkamaṁgāru at Brahma guṇḍam in Yeṟṟabālem.
244	Slab set up on the hillock called *dhanam-tippa* near the 14th milestone on the way from Cumbum to Rēcherla.	....	Ēṟuva Bhīmarāja	Śaka 999, Piṅgaḷa	Do.	Registers a gift of 2 *maruttus* of wet land (under the tank) and 7 *puṭṭis* (of dry land?) at Velivōlu by the king to the temple on the tank bund constructed by Rājēndrachōḍa-seṭṭi. The endowment was entrusted to the followers of Śāntaśiva-Paṇḍita.
245	Slab bearing a portrait image in high relief, near the inscribed slab above.	....	....	....	Do.	States that this is (the image of) Rājēndraśōḷa-śeṭṭi who caused the construction of this temple and the tank.
246	**Gōpanipalle** (hamlet of Komaravōlu).—Pillar of the verandah in the Gōpinātha temple.	....	....	Sādhāraṇa, Mārgaśira, śu. 4, Tuesday	Do.	Records the obeisance of Śrīnivāsa, son of Busi Rāju to god Gōpinātha of Komaravōlu. In late characters (18th century A.C.).
247	*Garuḍa* pillar in front of the same temple.	....	....	Sarvadhārin, Vaiśākha, ba. 6.	Do.	States that Baram Gōpu was the sculptor of the *Garuḍa* (pillar). In late characters.
248	Slab in front of the Vēṇugōpālasvāmin temple.	Vijayanagara	Sadāśivadēva Mahārāya	Śaka 1476, Sādhāraṇa, Mārgaśira ba. 12.	Do.	Damaged. Seems to record the remission of tax on the barbers in the time of Pina Aubhaḷayyadēva Mahārāja of Nandyāla.

Turimella Inscription of Chalukya Vikramaditya I; Year 2

N. Lakshminarayan Rao
Reg. No. 769 HE (C)'55 - 463.

Scale: One-Fourth

Survey of India, Dehra Dun

249	Stone near the *Mālakunṭa*, west of the village.	....	....	....	Persian (?) . .	In florid characters. Purport not clear.
250	**Mohideenpuram** (hamlet of Bōgōlu).—Image of Hanumān in front of the Chennakēśava temple.	....	....	Śaka 1464, Dundubhi, Māgha ba. 13, Thursday. Irregular.	Telugu . .	Records the consecration of the image of Hanumān at Bhōgavōlu by Chennama Nāyuḍu, son of Paḍāla Andaṇayya.
251	Slab in front of the Bhairava temple on the Bhairavakoṇḍa hill, about 5 miles N.W. of Mohideenpuram.	Western Chālukya [?]	Vikramāditya	....	Do. (Archaic) .	States that Kalli-bōḷa Gaṇapati caused to be made the images of Nandīśvara and Daṇḍīśvara and that Munasaṅga, son of Eyuva-Āchāri, engraved the inscription. In characters of about the 8th century.
252	A second slab in the same place . .	Vijayanagara . .	Dēvarāya Oḍeya	Śaka 1324, Chitrabhānu, Āshāḍha ba. 3, Sunday=1402 A. C., June 18, Sunday.	Telugu . . .	States that Bommi Reḍḍi, son of Singāya Reḍḍi of Donakoṇḍa, renovated the temple of Nīlakaṇṭhadēva on the Udayagiri hill in Ēṛuva-nāḍu for the merit of his father and mother Chevasāni.
253	Fragment of a slab lying in the same place	....	....	....	Do. (Archaic) .	Damaged and fragmentary. In characters of about the 9th century.
253A	Saptamātṛi panel in the same temple .	....	....	....	Do. . . .	Highly damaged. Seems to mention Mahēndra Chōṛa. In characters of about the 10th-11th century.
254	Threshold slab of the goddesse's shrine in the same temple.	....	....	....	Telugu	Damaged. Seems to record the obeisance of some devotees whose images are embossed in flat relief in the act of prostrating before the god. Mentions Tatvaprakāśa-yōgi. In late characters.
255	Brim of the natural pond called *Śāsanāladona*, about ½ a mile to the north of the Bhairava temple.	....	....	....	Do. (Archaic) .	Reads :—(1) *Śrī Utpāti piḍugu.* (2) *Ēkānta nivāsi.* In characters of about the 8th century. Above the writing is carved the figure of a lotus and in it, a liṅga.
256	**Mōkshaguṇḍam.**—Door-jamb, proper right, of the Muktīśvara temple.	....	....	Śaka 1691, Sarvadhārin, Māgha, śu. 15.	Do. . . .	Records the completion of the temple of god Muktīśvara on the date specified. Registers a gift of one *kuñcha* of land to god Sāmbaśiva by Tāḍicherla Veṅkaṭanarasu for the *Śivarātri* festival of the god.
257	**Turimeḷḷa.**—Slab set up in front of the Pāpavināśēśvara temple.	Western Chālukya .	Vikramāditya	Second regnal year .	Do. (Archaic) .	Records a gift of land made by a chief who bore the surname 'Ujēnipiśācha' and was ruling over Ēṛuva from the city Turutaṭāka for the merit of his mother. The chief is further described as the right-hand man of Goggi-Bhaṭāra. Published in *Ep. Ind.*, Vol. XXIX pp. 160 ff.
258	Second slab in the same place . .	....	....	Śaka 1562 .	Telugu . . .	Damaged. Records the gift of a gold plate, 2000 *ṭaṁkas* and other gifts made to the gods Surabhēśvara, Pāpavināśadēva and Rāmayadēva of Sattevōlu and refers to the levy of a fee on marriages and *upanayanams* performed in these three temples, by *Sthānapati* Pedagaṅga-Jīyya.
259	Third slab in the same place . . .	Vijayanagara . .	Achyutadēva Mahārāya	Śaka 1462, Śārvari, Ashāḍha, śu. 11, Tuesday = 1540 A. C., June 15, Tuesday.	Do. . . .	Registers the gift of the village Pōtavaram near Tamaṭaṁkoṇḍa in Ēṛuva-*sīma* by Nāgappaṅgāru, son of Paṇḍari Rāmabhaṭlaṁgāru, for the daily worship of god Pāpavināśanadēva and for the merit of Veṅkaṭādri-Ayya who is said to have conferred the Ēṛuva-*sīma* as *pārupatyam* on the donor.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	KURNOOL DISTRICT—*contd.*					
	CUMBUM TALUK—*concld.*					
	Turimeḷḷa—*contd.*					
260	Fourth slab in the same place . .	Vijayanagara . .	Vīra Bukkarāya Oḍeya, ruling from Vijayanagara.	.... 15, Monday.	Telugu . . .	Damaged. Registers the gift of the village Viṁjyanamupāḍu in Vinikoṇḍa-dēśaṁ to god Anulōpavināśanadēva in Ēṟuva-*sīma* by the king for the health and prosperity of his father Harihararāya and himself. A post-script dated Vibhava, Kārttika, śu. 10, Sunday, records the sale of half his share by Surabha-Jīya, son of Guruga-Jīya to Nāra-Jīya (son of Pāpa-Jīya.)
261	Votive *liṅga* near the same temple . .	....	....	....	Do. (Archaic) .	Mentions Nāgasatti. In characters of about the 9th century.
262	Second votive *liṅga* in the same place .	....	....	....	Do. . . .	Damaged.
263	Third votive *liṅga* in the same place .	....	....	....	Do. . . .	Do.
264	Sides of an image of Pārvatī near the same temple.	....	....	....	Telugu . . .	States that Vīrayarāju, son of Timmarāju and the *karaṇam* of Turimela dedicated the image of Pārvatī to the god. In modern characters.
265	A sculptured slab near the temple of Surabhēśvara.	....	....	....	Do. . . .	Damaged. Mentions Siṅgadēva, the son of Bairavadēva and the former's servant (name not clear) who is probably the person depicted in the sculpture.
266	Second sculptured slab in the same place .	....	....	....	Do. . . .	Much damaged. Also seems to specify the person depicted in the sculpture.
267	Broken slab near the same temple .	Kākatīya . .	Gaṇapatidēva Mahārāja. . .	Saka 1164 . .	Do. . . .	Fragmentary. Introduces Gaṇḍapeṇḍāra Gaṅgayya-Sāhiṇi who bears the epithet *Arivīra-Brahmarākshasa* and is said to have been ruling over Ēṟuva-Thrice-Seventy division from the capital town of Kochcherula. The rest of the record is broken and lost.
268	Same slab, side face	....	....	Krōdhin, Phālguṇa śu. 15, Monday.	Do. . . .	Damaged. Purport not clear. Seems to mention a certain Vennasāni. In characters of about the 13th century.
269	Reverse of a sculptured stone near the same temple.	....	....	....	Do. . . .	Much damaged. In characters of about the 10th century. Only the imprecatory portion of the inscription is preserved, the rest being almost completely chiselled off.
270	Slab set up near the same temple .	Vijayanagara . .	Achyutadēva Mahārāya . . .	Śaka 1462, Śārvarin, Āshāḍha śu. 11, Tuesday = 1540 A. C., June 15, Tuesday.	Do. . .	Registers the grant of the village Chōḷavīḍu renamed Surabhēśvara puram by Nāgappaṁgāru, son of Paṇḍari Rāmābhaṭlu. The gift village was situated in Ēṟuva-*sīma* which was held as *pārupatyam* by the donee, while Veṅkaṭādri Ayya, son of Indalūri Timma-Jyōśyulu and nephew of Bhūtanāthani Rāmābhaṭḷayyavāru, who is described as the *rājyabhāra-dhurandhara* of the king, was ruling over Udayagiri-durgam.

	Slab built into the steps behind the *kalyāṇa-maṇḍapa* of the same temple.	Do.	Sadāśivadēva Mahārāya	Śaka 1475, Virōdhi-krit, Kārttikā śu. 11.	Do.	Damaged. Seems to register a gift of certain villages in the Ēṛuva-*sīma* to god Surabhēśvara by Daḷavāyi Veṅgaḷa-Nāyuḍu, the *kāryakartta* of Mahāmaṇḍalēśvara Eṛṛa-Tirumalayyadēva Mahārāja.
272	A second slab built into the same place	Do.	Achyutadēva Mahārāya	Śaka ...., Hēmaḷambi, Jyēshṭha śu. 15, lunar eclipse. Irregular.	Do.	Damaged. Records the gift of village in Ēṛuva-*sīma* by the son of Sāḷuva Timmayadēva-Mahārāja to god Surabhēśvara for the merit of the king, Rāmābhaṭlayya and his father Timmarāja. The name of the gift village and the details of grant are lost.
273	Base of the *saptamāṭri* panel near the same temple.	....	....	....	Do. (Archaic)	Damaged. Mentions Ēṛuva-Mahādēvī. In characters of about the 7th century.
274	Slab near the *pālakolanu* by the side of the Gaṇēśa on the hill opposite the same temple.	Kāyastha	Jannigadēva-Mahārāja	Śaka 1181, Kālayukta, Kārttika ba. 1, Tuesday, lunar eclipse = 1258, A.C., November 12, Tuesday, lunar eclipse.	Telugu	Registers a gift of land made by *Mahāpradhāni* and *Sarvādhikāri* Anantadēva to god Muktēśvara for the merit of the king. Also records another gift of 5 *ga* (of land *ś*) by *Padihāri* Baḷiyappa-Nahiḍu (Nāyuḍu) for the lamp and bells for the same deity. States that Mahādēvarāśi, the son of Īśānarāśi was in charge of the endowments (made to the temple).
275	Fragment of a slab lying in the Vīrabhadra temple in the village.	....	....	Pārthiva, Vaiśākha śu. 15, Monday.	Do.	Seems to record the installation of the deities Brahmā, Vishṇu and Mahēśvara by some chief (name lost) for the merit of his father Bommarāju and his mother (name lost). In characters of about the 17th century.
276	Slab set up in front of the same temple	Vijayanagara	Sadāśivadēva Mahārāyā	Śaka 1467, Viśvāvasu, Kārttika śu. 11, Monday. Irregular.	Do.	Registers the grant of land in Turimeḷḷa included in the Ēṛuva-*sīma* which was given as *amaranāyaṅkara* to the donor by Mahāmaṇḍalēśvara Nandyāla Aubhaḷayyadēva Mahārāja, to god Bhīmēśvara of Turimeḷḷa by Siṅgarayyadēva Mahārāja, son of Avubhaḷayyadēva Mahārāja, of Pāṇem.
277	Fragment of a slab lying near the same temple.	Rāshṭrakūṭa	[Indra ?]	....	Kannaḍa	Fragmentary. Seems to record the exploits of a chief by name Ponniga, the general of the forces of Indra-Narēndra (Indra III).
278	Slab in a field on the way to Mādhavāpuram-śrōtriyam, about 1½ miles N. E. of the village.	Vijayanagara	Harihararāya Oḍeya	Śaka 1314, Āṅgīrasa, Āshāḍha śu. 15, Friday. Irregular.	Telugu	Damaged. Records the construction of a tank and the assignment of lands under it to various families who took part in its construction including the *karaṇams*, in Turimeḷḷa when Kaṭhārisāḷuva Guṇḍayadēva Mahārāja was ruling over Turimeḷḷa-rājya.
	KURNOOL TALUK					
279	**Kurnool Town.**—Slab fixed at the entrance outside the Abdul Wahab's Mosque.	....	....	A. H. 1052 (1642-43 A. C.).	Persian in *Nastālīq*	Records the construction of the gateway of a tomb on the date which is indicated by a chronogram.
280	Same place	....	....	....	Arabic in *Thulth*	Bears a Quaranic verse and pious ejaculations in Arabic invoking blessings on the occupant of the tomb through the intercession of Prophet Muhammad.
281	Do.	....	....	A. H. 1048 (1638-39 A. C.)	Persian in *Nastālīq* and *Thulth.*	Records the demise of some person (name not given) who is described as a minister and as a devout Muslim of Sufistic views. The date is indicated both by figures and by a chronogram.
282	Do., inside the mosque.	....	....	A. H. 1052 (1642-43 A. C.).	Persian in *Thulth*	Refers to the death of a person (name lost).
283	Lintel slab fixed at the doorway of the Kale Karim Sahib's mosque.	....	....	A. H. 1145 (1732-33 A. C.).	Arabic and Persian in *Thulth.*	Mentions Allāh, Muhammad and the four ....

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Langauge and Alphabet	Remarks
	NELLORE DISTRICT.					
	GUDUR TALUK					
284	**Tirumūru.**—Slab lying in front of the temple of the village goddess.	Chōḷa . . .	Kulōttuṅga-Chōḷadēva . . .	13th year . .	Tamil . . .	Records a gift of 2000 *kuḻi* of land as *dēvadāna* to god Tiru-Agattīśvaram-Uḍaiya-Mahādēvar in Māṇapākkam by Vikramachōḷa-Mūvēndavēḷāṉ.
	RAPUR TALUK					
285	**Pālūru.**—Nandi-pillar lying between this village and Anantamaḍugu.	Telugu-Chōḍa . .	Rājagaṇḍagōpaladēva . . .	Śaka 1220, Mēsha, ... Vaiśākha, śu. 3, Saturday, Rōhiṇī. Irregular.	Telugu . . .	Registers a gift of one *puṭṭi* of land to god Śrīraṅganātha by the king. Refers to the raising of a flower-and-fruit garden for the god Mallināthadēva at the *maṭha* in the garden of Sōmireḍḍi and in the village, by Ballirāju Siddhayadēva Mahārāja of the Solar race.
	SULURPET DIVISION.					
286	**Yallūru.**—Slab set up in a field about two furlongs north of the village in the limits of Gaṇḍarasiṅgampalle-khaṇḍrika.	....	....	Vikṛiti, Āshāḍha, śu. 11.	Do. . . .	Registers the assignment of 5 *kuṇṭas* of land under the tank at Gaṇḍrasiṅgampalle and a levy (?) of 1 *kuñcha* for every *aḍḍa* of grain, probably for the maintenance of the tank, by Dāmara Liṅgappaṁgāru.
	VENKATAGIRI DIVISION.					
287	**Kaḍaguṇṭa.**—Stone fixed into the sluice of the tank called *Nāyani-cheruvu*.	....	....	Saka 1095, Rudhirōdgārin, Vaiśākha śu. Ēkādaśī.	Do. . . .	Registers a gift of land as *agrahāra* to Eṟapa Nāyuḍu, a servant (*banṭu*) of Nallasiddhirāju, by Kāṭama-Nāyuḍu in the reign of Vijadēva Mahārāja, for the merit of his (the donor's) parents.
288	**Nirnūru.**—Broken slab lying in front of the ruined Siva temple near the well called Cheṅgareḍḍi-*bhāvi*.	Chōḷa . . .	Tribhuvanachakravartin Rājarāja-dēva.	Saka 1140, 3rd year, Tai.	Tamil . . .	Seems to record the construction of a tank and gifts of land under it to several Brāhmaṇas, by Tani-Nāyakaṉ, son of Bayirappa-Nāyakkar, for the merit of his parents. Mentions the names of the donees and the share of land that each one of them was assigned.
289	Stone lying on the tank-bund near the field called *Śāsanapurāyi-chēnu*.	Do. . . .	Do.	Do. . . .	Do. . . .	Seems to record the construction of a tank and gifts of land under it to several Brāhmaṇas by Tani-Nāyakaṉ, son of Bayirappa-Nāyakkar, for the merit of his parents. Mentions the names of the donees and the share of land that each one of them was assigned.
290	**Tīrthampāḍu.**—Stone in the Bhairavakona at the foot of the Kollitippa hill.	Do. . . .	Rājakēsarivarman Rājēndra-Chōḷadēva.	3rd year . .	Do. . . .	Damaged. Seems to register a gift of a village (name lost) free of all taxes, in Pagarāma (?) nāḍu, situated in Pākkai-nāḍu in Rājēndra-maṇḍalam to god Kuṉṟīśvaramuḍaiya-Mahādēvar by the residents of the *nāḍu*.

	RAMNAD DISTRICT.					
	PARAMAGUDI TALUK.					
291	**Iḷaiyāṅguḍi.**—South wall, *mahāmaṇḍapa*, Rājēndrachōḷīśvara temple.	Pāṇḍya . . .	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year, Chittirai 23.	Do. . . .	States that the *tānattār* of the temple of Rājēndrachōḷīśvaram-uḍaiya-Nāyanār situated in Indirāvatāranallūr *alias* Vaḍavallattirukkai-Iḷāṅguḍi agreed to burn a perpetual lamp before the god in lieu of 110 *paṇam* received by them as endowment from Marudiḍamgoṇḍāṉ-Śigāḷivēndan. It is stated that the amount was utilised by the *tānattār* for the purpose of restoring to the god some ornaments which they had earlier in the 10th regnal year (*i.e.*, the previous year) sold and utilised the proceeds to tide over a famine (*kshāmam*).
292	Tier of the south wall, Amman shrine, same temple.	....	Tribhuvanachakravartin . . .	....	Do. . . .	Stops abruptly after the mention of the title. In characters of about the 14th century.
293	Tier of the north wall, same shrine .	....	....	....	Do. . . .	States that this (evidently the Amman shrine) was the benefaction (*tiruppaṇi*) of Kāliṅgarāyaṉ.
294	Pillar, *dhvajamaṇḍapa*, Rājēndrachōḷīśvara temple.	Pāṇḍya . . .	Jaṭāvarman Tribhuvanachakravartin Kulaśēkharadēva.	1 + 2nd year . .	Do. . . .	Registers the gift of one *mā* of land free of taxes in the village of Pariyēruśēvakanallūr by Kaṇḍaṉ Jayaṅgoṇḍaśōḷaṉ *alias* Māḷavarāyaṉ to god Mummuḍiśōḷa-īśvaramuḍaiya-Nāyanār of Vaḍavallattirukkai-Iḷāṅguḍi *alias* Indirāvatāranallūr.
295	Right and left jambs of the entrance, *mahāmaṇḍapa*, Rājēndrachōḷīśvara temple.	Do. . . .	Māṛavarmaṉ Tribhuvanacharavartin Sundara-Pāṇḍyadēva 'who was pleased to take Śōṇāḍu and perform the anointment of victors at Muḍigoṇḍaśōḷapuram.	20th year . .	Do. . . .	States that the assembly (*ūr*) of Vaḍavallattirukkai-Iḷāṅguḍi *alias* Indirāvatāranallūr remitted the tax *viniyōga-achchu* amounting to 4⅛ *achchu* on certain lands belonging to god Rājēndrachōḷīśvaramuḍaiya Nāyanār. It is stated that this amount of 4⅛ *achchu* was formerly obtained by the assembly from the *bhaṇḍāram* (*i.e.* temple treasury) in order to pay the levy imposed on the residents of Iḷāṅguḍi towards the black-mail to be paid to the Hoysaḷa general *Mahāpradhāni* Bhōga-Daṇḍanāyaka for immunity against his plundering raids.
296	Pillar I, *mahāmaṇḍapa*, same temple .	Do. . . .	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	6th year . .	Do. . . .	Damaged at the end. Seems to register a gift of land made by Pāṇḍippirāṉ Śigāḷi Pāṇḍiyaṉ for meeting the expenses of offerings and worship to the images of Aḻagiya Nāyanār and consort set up by him in the temple of Rājēndrachōḷīśvaram-uḍaiyār at Vaḍāvallattirukkai Iḷāṅguḍi *alias* Indirāvatāranallūr.
297	Pillar II, same place	....	....	....	Do. . . .	Damaged. Seems to mention a gift of land made to god Rājēndrachōḷīśvaramuḍaiyār by an individual (name lost).
298	Pillar III, do.	....	....	....	Do. . . .	States that Āḻvāṉ Gaṅgainārāyaṇa-chaturvēdigaḷ made certain additional structures in the temple and granted some lands as *maḍappuṛa-iṛaiyili* to the temple for the feeding of *tapasvins*.
299	Pillar IV, do.	Pāṇḍya . . .	Kulaśēkharadēva	[11] + [3rd] year .	Do. . . .	Records that Kaṇḍaṉ Jayaṅgoṇḍaśōḷaṉ *alias* Māḷavarāyaṉ and Ediriliśōḷaṉ Poyyāmoḻi *alias* Māḷavarāyaṉ granted some lands to god Rājēndrachōḷīśvaramuḍaiyār.
300	Pillar V, do.	Do. . . .	Do	13 + [11]th year .	Do. . . .	Registers the grant of a piece of land as *dammadānam* (*dharmadānam*) free of taxes to god Mumuḍiśōḷa-īśvaramuḍaiya-Nāyaṉār of Iḷāṅguḍi *alias* Indirāvatāranallūr by Nārāyaṇa-chaturvēdi.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	RAMNAD DISTRICT.—*contd.*					
	PARAMAGUDI TALUK.—*contd.*					
	Iḷaiyāṅguḍi.—*concld.*					
301	Pillar V, *mahāmaṇḍapa*, Rājēndrachōḻīśvara temple, second side . .	....	....	....	Tamil . . .	States that the *tirumaṇḍapa* of the temple of Rājēndrachōḻīśvaram-uḍaiyār was called *Tigaiyādittaṉ*.
302	Same pillar, another side . . .	....	....	[·]+3+7th year	Do. .	Damaged. Seems to register a gift of land made to the temple of Rājēndrachōḻīsvaramuḍaiyār by Ediriliśōḻaṉ Poyyāmoḻi *alias* Māḷavarājaṉ.
303	Pillar VI, same place	Pāṇḍya . . .	Parākrama-Pāṇḍyadēva . . .	[7th] year . .	Do. . . .	Registers a grant of land as *iṟaiyili-dammadānam* by Śōḻaṉ Śivallavaṉ *alias* Māḷavarāyaṉ to Tirumaṇaṅgāṇimaṅgalam-uḍaiyāṉ *alias* Māḷavarāyaṉ.
304	East wall, *mahāmaṇḍapa*, proper right of entrance, same temple.	....	....	....	Do. (verse) . .	Incomplete. Seems to contain an invocation in praise of the deity Śōmīśar.
305	West wall, same *maṇḍapa* . . .	[Pāṇḍya] . .	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	25th year, 80th day.	Tamil . .	Damaged and continuation lost. Seems to record a gift of land as *dēvadāna-iṟaiyili*, to the temple of Rājēndrachōḻīśvaramuḍaiyār for the expenses of conducting a special festival and making offerings on the day of Āyilyam in Chittirai month which was the star of nativity of Akkaṉ (king's sister).
306	South wall, *mahāmaṇḍapa*, Vēṇugōpālasvāmin temple.	Pāṇḍya . . .	Kulaśēkharadēva, who was pleased to take Malaimaṇḍalam, Śōḻamaṇḍalam, Dōrasamudram, Naḍuvilmaṇḍalam and Toṇḍaimaṇḍalam.	35th year . .	Do. . . .	States that Vāṇādarāyaṉ Kāliṅgarāyaṉ, son of Gaṅgaikoṇḍa-Sūriyadēvaṉ of Vaḍavallattirukkai-Iḷāṅguḍi *alias* Indirāvatāranallūr, constructed a number of temples and *maṭhas*, instituted charitable endowments and religious services in temples in various places in the Tamil country such as Perumbaṟṟappuliyūr, Śrīraṅgam etc. The benefactions were made to secure religious merit not only for himself, but also for his overlord Kulaśēkharadēva and his son prince Vīra-Pāṇḍya and for his own parents, brothers and wife. The donor is described as *ēkamantrin*.
307	Slab built into the east *gōpura*, same temple.	....	....	....	Do. . . .	Fragment. Mentions Śembili-nāḍu and Śrīvallabhaṉ Vīra-gaṅgaṉ.
308	Pillar I, record room, same temple .	Pāṇḍya . .	Māṟavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year . .	Do. . . .	Records that a certain lady, Āṇḍāḷ and her father made provision for the sacred oil-bath of the deity and for taking it in procession on the day of Rōhiṇī in the month of Āvaṇi.
309	Pillars II and III, same place . .	....	....	....	Do. . . .	Fragmentary. Mentions the god, Vīrachōḻaviṇṇagar-emberumāṉ and seems to record an endowment of land to the god.
310	Ceiling of the record room, same temple .	....	....	....	Do. . . .	Do. Seems to register an agreement (*piḍipāḍu*) made in favour of the Śrīvaishṇavas and other servants in the temple of .... Viṇṇagar-emberumāṉ.

311	Śālaigrāmam.—Tiers of the north wall, central shrine, Varaguṇa-Īśvara temple.	Pāṇḍya . . .	Māṟavarman Tribhuvanacharkravartin Sundara-Pāṇḍyadēva. 'who was pleased to take Śōṇāḍu and to perform the anointment of heroes at Muḍikoṇḍośōḷapuram.	17+1+1st year, Mēsha 8, śu. 12, Sunday, Pūram.= 1235 A. C., April 1 Sunday.	Do. . . .	Commences with the king's introduction *Pūmaruviya tirumaḍandai*, etc. Records the gift of 6 *mā* and odd of land to the temple of god Tirukkū[vāṇi]-Nāyanār situated east of Sālagrāmam by the *paṇṇaiśēyvār* and the *vēliśēyvār*, who were members of the *sabhā* of Sāḷagrāmam. The donors further agreed to pay to the *ūr* all the taxes due on the lands.
312	Tiers of the west and south walls, same place.	Do. . . .	Māṟavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	20+1st year, Siṁha 22, Paurṇamī, Monday, Sadaiyam= 1236 A. C., August 18, Monday.	Do. . . .	Commences with the king's *praśasti Pūmaruviya*, etc. Registers the sale of a tank, certain cultivable fields and *nattam* lands, all totalling 22 *vēli* and 6 *mā* in extent made to the temple of Varaguṇa Īśvara by the *mahāsabha* including the *paṇṇaiśeyvār* and the *vēliśeyvār* of Sāḷagrāmam, a *brahmadēya* in Duvvūr-kūṟṟam for a sum of 55 *paḷamudal-āṇai-achchu*. It is stated that the lands now sold had been formerly mortgaged (to the temple) first in the 12+6th year of king Vīra Pāṇḍya and again for an additional sum in the 9+3rd year of the reign of Kulaśēkhara and that the amount now fixed as the sale price was made up of the total mortgage money together with interest thereon.
313	Same walls	Do. . . .	Do.	14th year, 215th day	Do. . . .	Commences with the king's *praśasti Pūmaruviya tirumaḍandai*, etc. States that the king, while seated on his throne *Maḷavarāyaṉ* at Madura, was pleased to remit all taxes, due on the lands held as *kārāṇmai* by the temple of Varaguṇa-Īśvara, Maṇikaṇḍi-īśvara, Vināyakappiḷḷaiyār and Ayyaṉār situated in the village of Sāḷagrāmam to meet the expenses of conducting in these temples the special worship called *Sundara-pāṇḍyaṉ-śandi* instituted in his own name. It is stated that the remission was made on the request of Maḷavarāyar. The order was addressed to the *Māhēśvarak-kaṅkāṇiśeyvār*, the *dēvarkaṇmis*, etc., of the temple of Varaguṇa-Īśvara.
314	Do.	Do. . . .	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	Do.	Do. . . .	Engraved in continuation of the above and connected with it. Records the king's order declaring the lands as free of taxes (*iṟaiyili*) and directing the issue of *uḷvari* and *kēḷvi* signed by the *variylār* (accountants) to the *dēvakanmis*, etc., of the temple.
315	Do.	Do. . . .	....	Do.	Do. . . .	Engraved in continuation of the above and connected with it. Contains the description and extent of the lands granted as *iṟaiyili* in Nos. 313-314 above and states that this was the *uḷvari* document pertaining to the gift.
316	South wall, *mahāmaṇḍapa*, same temple .	Do. . . .	Māṟavarmaṉ Sundara-Pāṇḍya I. .	....	Do. . . .	Damaged and continuation lost. Commences with the *praśasti Pūmaruviya-tirumaḍandai*, etc.
317	Pillar I, ruined *maṇḍapa*, same temple .	....	....	....	Do. . . .	Damaged. Seems to record an agreement (details lost). In characters of about the 10th century.
318	Pillar II, same place, first side . .	Pāṇḍya . . .	....	35th year . .	Do. . . .	Incomplete. Mentions the *Śrīkōyil*. Do.
319	Same pillar, second side . . .	Do. . . .	....	....	Do. . . . Vaṭṭeḻuttu	Refers to the god (*Paramasvāmi*) of Sāḷagrāmam and to *Vyāḷamallaṉ*. Do.
320	Pillar III, same place	Do. . . .	....	37th year . .	Tamil . . .	Refers to the *Śrīkōyil*, the *perumakkaḷ* and the *kaṇakkaṉ*. Do.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	RAMNAD DISTRICT.—*contd.*					
	PARAMAGUDI TALUK.—*concld.*					
	Śālaigrāmam.—*concld.*					
321	Stone paved into the floor of the *maṇḍapa*, in front of the Varaguṇa Īśvara temple.	....	....	....	Sanskrit verse in Grantha.	Damaged and incomplete. Refers to an *agrahāra* and a gift made to god (*dēva*). In characters of about the 10th century.
322	Stone fragment built into the wall of the *garbhagṛiha* (inside), same temple.	....	....	4th year, 225th day .	Tamil . .	Refers to the *kēḻvi* issued by the king regarding some gift made by him, the details of which are lost.
323	Another fragment, same place . .	....	....	....	Do. . . .	Fragmentary. Seems to refer to a gift of land free of taxes for expenses of offerings (in *tiruppaḍimāṟṟu*) in the temple. Mentions Vāṇādarāyar.
324	Pillar lying in the *prākāra*, same temple .	....	....	....	Sanskrit verse in Grantha.	Fragmentary. Contains a portion forming the beginning of a verse in *Śārdūlavikrīḍita* metre. Mention is made of Sāraṅgā as a queen of Parāntaka. In characters of about the 10th century.
325	**Samudram.**—Stone in field . . .	....	....	Paritāvi, Āvaṇi 15 .	Tamil . . .	Damaged towards the end. Mentions Meyyappaṉ, son of Māṇikkaṉ-Sēṟuvaikkāṟaṉ of Nāṭṭumaṅgalam.
	RAMNAD TALUK					
326	**Rāmēśvaram.**—Right side of entrance, central shrine, Rāmanātha temple.	....	....	Śōbhakṛit, Bhādrapada ba. 12.	Kannaḍa . .	Records the gift of a *padaka* (pendant) set with one *marakata* (emerald), one *māṇikya* (ruby), and 300 *vajra* (diamonds) to god Rāmanāthadēva by Saṁkeya-Daṇṇāyaka, son of [Jo]mmarasa and Koppeve. (Same as No. 8 of 1915 of the Madras Epigraphical Report ; but the details given there are not correct).
	SATTUR TALUK					
327	**Sēvalūr.**—Stone in a well, north-west of the village.	....	.	....	Tamil . . .	In modern characters. States that Sundariammāḷ, the mother of a *gurukkaḷ* (name lost), dug the well.
	SIVAGANAGA TALUK.					
328	**Pāgaṇēri.**—Slab near the Veṇṇai-Uṇḍaperumāḷ temple.	Pāṇḍya . .	Sundara-Pāṇḍyadēva. . . .	15th year . .	Do. . . .	Damaged. Seems to record a gift of land made tot he temple of Emberumāṉ.
329	Stone set up on the bund of a tank in the village.	....	....	.... Āvaṇi	Do. . . .	Damaged. States that a certain Maṇiyalūruḍaiyāṉ Pāṇḍipperumāḷ *alias* Vaṇigapuranagarattāṉ, a native of Vīrapāṇḍiyapuram *alias* Māttūr of Perumbūr-nāḍu dug the tank (*ūruṇi*) and that some grant was made for its upkeep.

330	South wall (tiers), *ardhamaṇḍapa*, Nīlakaṇṭhēśvara temple.	Pāṇḍya	Vīra-Pāṇḍyadēva	16th year, 285th day	Do.	Registers an order (*ōlai*) of Gāṅgēyaṉ granting a piece of land made free of taxes to the temple of Kaṇḍadēva-Īśvaramuḍaiya-Nāyaṉār of Pāgaṉēri in Mēlai-Tiruttiyūr-muṭṭam, the gift having taken effect from the month of Chittirai in the 11th year of the king's reign.
331	Same place	Do.	....	13th year, Makara 13	Do.	Registers an order (*ōlai*) of Kalvāyilnāḍāḻvāṉ granting to the temple of Kaṇḍadēva-Īśvaramuḍaiyār certain dues accruable to him at Pāgaṉēri.
332	South wall, central shrine and *ardhamaṇḍapa*, same temple.	Do.	Māṟavarmaṉ Tribhuvana	21+ 1st year, Āḍi	Do.	States that the *ūravar* of Pāgaṉēri granted some lands free of taxes to the temples of Agattīśuramuḍaiya-Nāyaṉār and Tirukkaṇḍīśuramuḍaiya-Nāyaṉār at Pāgaṉēri to be enjoyed by them in two equal shares. The lands were stated to have been purchased by the *ūravar* from a certain individual and the gift made in the presence of Aruḷāḷanāthaṉ Rāmachandradēvar of Tirukkōṭṭiyūr.
333	West wall, tiers, central shrine, same temple.	Do.	Vīra-Pāṇḍyadēva	....5th year, Āḍi	Do.	Registers the order (*ōlai*) of [Kalvāyil] nāḍāḻvāṉ granting to god Kaṇḍadēva-Īśvaramuḍaiya Nāyaṉār some lands at Mēlai-Veḷḷañji and Kīḻai-Veḷḷañji, free of all taxes for the expenses of worship and offerings to the deity.
134	Stone in front of the Pulvanāyaki-amman temple.	....	....	....	Do.	Damaged. Seems to record an agreement among certain communities in regard to some social practice.
335	Same stone, second side	....	....	....	Do.	Do. Connected with the above. Refers to the *rājakam* (governmental authority).
	TIRUVADANAI TALUK					
336	**Kaṇḍadēvi.**—Fragment built into the floor of the *māhāmaṇḍapa*, Svarṇavarshēś-vera temple.	....	....	....	Do.	Incomplete and purport not clear. Mentions Gaṅgaikoṇḍāṉ-Māḷavachakravartin and Mummuḍśōḻa-chakravartin. In characters of about the 10th century.
337	Another fragment, same place	Pāṇḍya	Tribhuvanachakravartin Sunda[ra-Pāṇḍyadēva].	[*]4+ 3rd Year	Do.	Damaged. Seems to register some provision made for special worship in the temple by Tirukkāṇappēruḍaiyāṉ *alias* Māḷavachakravartin.
338	Another fragment, north of the Ammaṉ shrine, same place.	....	....	....	Do.	Fragmentary. Seems to record some gift of land free of taxes.
339	Pillar, *mahāmaṇḍapa*, same temple	....	....	Dātu (Dhātu), Āvaṇi 29.	Do.	Registers a gift of paddy and some money to god Siṟaivili-Īśvaramuḍaiyār by some *nāṭṭavar* for worship and offerings.
340	Stone set up under a pipal tree, near Vināyakar temple.	....	Rājākkaḷ-Tambirāṉ	Śaka 1774, Kāttikai 1.	Do.	States that the *Kāraṇavar alias Mīsaragāṇḍaperumāḷ-vēḷaikkārar* and the *Ināmdārs* executed a deed of agreement declaring their loyalty to Rājākkaḷ-Tambirāṉ, their overlord and promising to maintain peace in their master's dominions and to supply the necessary police force (*parikaram*) to free the area of robbers and thieves and marauders from outside. The reason for this affirmation of loyalty and promise of military retinue is stated to be that on some occasions when the military arrangements for the defence of the territory had not been properly maintained there were robberies in the kingdom of Rājākkaḷ Tambirāṉ committed by the neighbouring people of Kāṭṭūrkōṭṭai.

B. STONE INSCRIPTIONS, contd.

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUNELVELI DISTRICT SANKARANAYINARKOIL TALUK					
341	**Vāsudēvanallūr.**—North wall, *mahā-maṇḍapa*, Chintāmaṇināthar temple.	Pāṇḍya . . .	Jaṭilvarmaṇ Tribhuvanachakravartin Kōṇērinmaikoṇḍāṉ Aḻagaṉperumāḷ Ativīrarāmaṉ *alias* Śrīvallabhadēva.	Śaka 1494, 11th year, Āṅgiras, Phālguṇa 15, śu. 10, Thursday, Punarvasu. Irregular.	Tamil and Grantha .	Begins with the king's *praśasti*, *Bhuvanaikavīra*, etc. Records the royal gift of some lands as *tiruvaḻikāṇiyāṭchi* to Rāja-sūriyak-Kaḷappāḷarāyaṉ.
342	Same place	Do. . . .	Jaṭilavarman Tribhuvanachakravartin Kulaśēkharadeva.	2 + 35th year, Vriś-chika 10, śu. 1, Saturday, Anusham	Do. . . .	States that the king on the representation of Parākrama-Pāṇḍyadēvaṉ converted certain lands held by him as *iṟaiyili* into *dēvadāna* lands on his agreeing to supply to the temple of Iravivanmīśuramuḍaiya-Nāyaṉār, the required grain for *tiruppaṇiyāram* offering to the god.
343	Do.	Do. . . .	Parākrama-Pāṇḍyadēva . . .	Śaka 14. . . ., 2 + 1st year, Vriśchika 28, śu. 8, Monday, Uttiraṭṭādi.	Do. . . .	Registers the gift of a piece of land as *kāṇiyāṭchi* free of taxes to a person (name lost) who agreed to give to the temple daily three *paṇam* of money and three *kōṭṭais* of paddy.
344	West wall, same *maṇḍapa* . . .	Do. . . .	Jaṭilavarman Tri[bhuvana]chakra-vartin Kōṇērinmai[koṇḍāṉ] Perumāḷ Ativīrarāma *alias* Śrīvallabhadēva.	Śaka . . . ., 11th year, Śrīmukha, Tulā śu. 11, Wednesday, Śatabhishaj.	Do. . . .	Commences with the introduction *Bhuvanaikavīra*, etc. Records a gift of land by the king to Piḷai-porukkum-Perumāḷ Vīrapperumāḷ of the Kāśyapa *gōtra* and Bōdhāyana *sūtra* as *kāṇiyāṭchi*, evidently for some service in the temple.
345	South wall, same *maṇḍapa*, left of entrance	. . . .	. . . .	Kollam 697, Bhāva . . . . Uttiraṭṭādi.	Tamil . . .	Registers a deed of assigning the services of *māḍāpattiyam* and *māḍāpattiyakkaṇakku* to certain persons with the re-muneration for the services duly fixed, granted by the authorities of the temple of Ravivaṉmīśuramuḍaiya-Nāyaṉār.
346	Same place, right of entrance . .	Pāṇḍya . .	Kulaśēkharadēva	Śaka 1399, 2 + 45th year, Mīṉa 25, śu. 7, Friday, Tiru-vādirai=1477, A.C., March 22, Friday.	Grantha and Tamil	Registers the gift made by the king, of some land, free of taxes, to one Kulaśēkhara Nārāyaṇaṉ, a *savarṇa* of Kuḍa-nāḍu and of the Ātrēya *gōtra* and Bōdhāyana *sūtra* in return for the supply of medicated oil to the temple.
347	Do.	Do. . . .	Jaṭilavarman Tribhuvanachakravartin Kōṇērinmaikoṇḍāṉ Kulaśēkaradēva *alias* Parākrama-Pāṇḍyadēva.	Śaka 1471, 6th year, Mēsha, Friday, Rēvatī=1559 A.C., March 29.	Do. . . .	States that the king, on the representation of Vīraveṇbāmālai Tirunelvēli-perumāḷ, granted a piece of land as *archanā-vritti* and *parikaram* with *kāṇiyāṭchi* rights to one Tirunel-vēliperumāḷ of the Kāśyapa *gōtra* and Bōdhāyana *sūtra*, and described as the *magaṉ* of Parākrama-Pāṇḍya.
348	Do.	Do. . . .	Jaṭilavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva *alias* Kula-śēkharadēva.	Śaka 14. . . ., 7th year, Vriśchi[ka] ba. 6, ...	Do. . . .	Damaged. Seems to record the gift of a piece of land free of taxes with *kāṇiyāṭchi* rights to a certain person (name lost) in return for the supply of sufficient quantity of grain and money to the temple for the expenses of *tiruppaṇiyāram* offerings.

349	East wall, same *maṇḍapa*, right of entrance	Do.	Jaṭilavarman Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ Abhirāma Vara .... Kulaśēkhara *alias* Parākrama-Pāṇḍya.	Śaka 1471, ... Mēsha 23, ba. 9, Friday, Tiruvōṇam =1549 A. C., April 19, Friday.	Do.	Registers the gift of land as *kāṇiyāṭchi* made by the king on the representation of Vīra-Veṇbāmālai Tirunelvēlipperumāḷ to one Tamiḻ-Kulaśēkharadēvaṉ *alias* Rājasūrya-perumāḷ, one of the servants of the temple for certain duties in the temple.
350	North wall, *ardhamaṇḍapa*, same temple	Do.	Kulaśēkharadēva	Śaka 1409, 7th year, Mithuna 21, ba. di. 12, Monday, Rōhiṇī=1487 A. C., June 18, Monday.	Do.	Records the gift of some land free of taxes as *kāṇiyāṭchi* made by the king to Tiruvaṇaikkāvuḍaiyāṉ-Tirumaṟaikkāvuḍaiyāṉ Vaidyaśikhāmaṇi, a *savarṇa* of Śāṇḍilya *gōtra* and Bōdhāyana *sūtra* residing at Vāḻaippandal in return for the supply of medicated oil (*maruttennai*) to the god.
351	Same place	Do.	Jaṭilavarman Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ Aḻagaṉ-Perumāḷ Ativīrarāmaṉ *alias* Śrīvallabhadēva.	Śaka 1490, 21st year, Śrīmukha, Paṅguni, 12, śu. 13, Tuesday, Svāti=1574 A. C., March 9, Tuesday.	Do.	Commences with the *praśasti* beginning with *Bhuvanaikavīra*, etc. Damaged. Seems to register a gift of land as *kāṇiyāṭchi* to several persons in return for services in the temple.
352	Left and right jambs of entrance into the *mahāmaṇḍapa*, same temple.	....	....	Śaka 1511, Sarvadhārin, Tai 14.	Tamil	Purport not clear. Seems to state that the *Maṇiyakārar*, *Ūravar*, *Karaiyāḷar* and the *Kaṇakkappiḷḷaiyāḷ*, all solemnly agreed to keep the two tanks, *Periyakuḷam* and *Śiṟiyakuḷam* of Vāsudēvanallūr in constant repair by proper dredging.
353	Fragmentary stone paved into the floor of the *ūñjal-maṇḍapa*, same temple.	....	....	....	Do.	Fragment. Refers to certain *tapasvigaḷ* and provision made for their feeding. Mentions Pirāntaka-chaturvēdimaṅgalam and Sokkāṇḍār. In characters of about the 11th century.
354	Two sides of a stone set up near the tank in front of the same temple.	Pāṇḍya	Varatuṅgarāma	Śaka 15[12], 4th year, Vikriti, Karkaṭa, amāvāsyai, Tuesday, Āślēshā=1590 A.C., July 21, Tuesday.	Do.	Damaged. Seems to register a gift of land to god Chintāmaṇināthar.
	TIRUNELVELI TALUK					
355	**Kurichchi.**—East wall, *mahāmaṇḍapa*, right of entrance.	....	....	Kollam 703, Chittirai, 17.	Do.	Registers the provision made by Māttāṇḍaṉ of Atikaṉūr for worship and offerings to the god Aḻagiyaśokkaṉār of Kuṟichchi and goddess Aṅgayarkaṇ-Nāchchiyār at the different festivals of the year.
	TIRUCHENDUR TALUK.					
356	**Aṅgamaṅgalam.**—North wall, *mahāmaṇḍapa*, Narasiṅganāthar temple.	Pāṇḍya	Jaṭāvarman Tribhuvanchakravartin Vīra-Pāṇḍyadēva.	5th year, Makara, 13, śu. 10, Monday, Puṉarpūśam.	Do.	States that Uyyavandāṉ-Ulaguttamāṇḍāṉ and Uyyavandāṉ Vīmappiḷḷai sold a piece of land to the temple of Narasimhēśvaramuḍaiya-Nāyaṉār at Madurōdaya-perunderuvu *alias* Aṅgamaṅgalam of Kuḍanāḍu as *iṟaiyili dēvadāna* for a sum of 22 *paḻamudal-āṇai achchu*.
357	Same wall	Do.	Sundara-Pāṇḍya, who was pleased to present Śōṇāḍu'.	4th year, Mēsha 5, śu. 5, Sunday, Attam. Irregular.	Do.	Registers the sale of a piece of land as *Chaṇḍēśvara-vilai* for 34 *achchu* by the *ūrār* of Rājarājanallūr *alias* Kaṟkuṟichchi situated in Tiruvaḻudivaḷanāḍu to the temple of Narasiṁhēśvaramuḍaiya-Nāyaṉār at Aṅgamaṅgalam *alias* Madurōdaya-perunderuvu in Kuḍanāḍu. The land thus sold was declared as *iṟaiyili dēvadāna*.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUNELVELI DISTRICT—*contd.*					
	TIRUCHCHENDUR TALUK.—*contd.*					
	Angamaṅgalam.—*concld.*					
358	Fragments built into the north wall, *mahāmaṇḍapa*, Narasiṅganāthar temple.	....	....	....	Tamil . . .	Seems to record some provision made for worship in the temple of Naraśiṅga-īśvaramuḍaiya Nāyaṉār. Mentions Śivallavaṉ *alias* Teṉṉavaṉ Brahmādarāyaṉ.
359	South wall, same *maṇḍapa* . . .	....	....	599th year, Puraṭṭāśi 9.	Do. . . .	Gives the details of the fields and other lands comprising the village of Aṅgamaṅgalam of the total extent of 26 *mā* of land that was granted as a *dēvadāna* free of taxes to god Narasimhīśvaramuḍaiya-Nāyaṉār at Aṅgamaṅgalam *alias* Vaṇtaimānagaram for the expenses of worship and offerings throughout the year on ordinary as well as special days like *Vishu*, *ayana-saṅkramam*, *Śivarātri*, *tirukkārttigai*, *tiruāḍippūram Mārgaḻit-tirunōṉbu*, etc.
360	Same place	Pāṇḍya . .	Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	2nd year, Āvaṇi 12	Do. . . .	Engraved in continuation of the above from the middle of line 19. States that the king granted as *sarvamānya* free of all taxes, lands of the extent of 24 *mā* situated north of Śilavaya-kuḷagam, in Tiruvaḻudi-vaḷanāḍu to the servants of the temple of Narasimhīśvaramuḍaiya-Nāyaṉār of Aṅgamaṅgalam *alias* Vīra-Pāṇḍya-Maḍigaimānagaram for the services of performing *mahāpūjā* to the god on ordinary and special days and for supplying *tirupparivaṭṭam*, *tirumālai*, *tiruviḷakkeṉṉai* etc.
361	Do.	Pāṇḍya (?) . .	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ.	....	Do. . . .	Engraved in continuation of the above from the middle of line 35. Stops abruptly in the middle of the line after mentioning the king, the inscription being incompletely engraved.
362	Do.	....	....	....	Do. . . .	Damaged. Seems to record a transaction given effect to by the residents of Vīra-Pāṇḍya-Maḍigaimānagaram.
363	Do.	Pāṇḍya . . .	Jaṭilavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	38th year, Mēsha śu. 10, Friday, Attam.	Do. . . .	Incomplete. Seems to register a gift of money and some land to a Brāhmaṇa Sarvakratukkaḷ (name lost), a resident of a village (name lost) in Tiruvaḻudi-vaḷanāḍu for expounding the Śivadharmam in the temple of Narasiṅgīśvaramuḍaiya-Nāyaṉār of Aṅgamaṅgalam *alias* Vīra-Pāṇḍya-Maḍigai-mānagaram.
364	Do.	Do. . . .	.... [Tribhuvanachakra]vartin, ... 'who took Śōṇāḍu and ......'.	....	Do. . . .	Fragmentary and damaged after the mention of the village Aṅgamaṅgalam.
365	North wall, *mahāmaṇḍapa*, Āvuḍaiyām-bāḷ shrine, same temple.	....	....	[Śaka *] 1347, Kollam 604, Makara 19, śu. 5, Monday, Uttiraṭṭādi=1426 A.C., January, 14,	Do. . . .	States that Naḍuvāśaluḍaiyāṉ Marudarājyaṅkoṇḍāṉ made a gift of Rāmadēvi, her daughters Sendivalai and others as dancing girls to the temple of Narasimhīśvaramuḍaiya-Nāyaṉār for dancing and other services in the temple at the time of *mahāpūjā* and the *tiruvandikkāppu* ceremonies. It

				Monday. The Kollam year is 602, not 604.		is stated that the donor purchased the girls from Korkaikiḻavaṉ and Anavaratadānapperumāḷ.
366	Do.	....	....	....	Do.	Fragmentary. Mentions some gift in money. The names Śevvirukkaināḍu, Viradamuḍi[ttāṉ] and Aṇḍapirāṉ can be read.
367	Do.	....	....	Kollam 980, Āvaṇi 3	Do.	States that on the date specified the construction of the temple of Subrahmaṇyasvāmin was completed and mentions Sūryanārāyaṇa-piḷḷai and Mīnākshisundaram-piḷḷai.
368	West wall, central shrine, same temple	Pāṇḍya	Māṟavarmaṉ Tribhuvanachakravartin..	...., Monday, Uttirāḍam.	Do.	Damaged. Seems to register an endowment of land as *maḍappuṟa-iṟaiyili* by a resident of Tirupparaṅkuṉṟam.
369	South wall, central shrine, same temple	Do.	Māṟavarmaṉ Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries'.	33rd year, Mārgaḻi 20	Do.	States that the residents of Aṅgamaṅgalam *alias* Vīra-Pāṇḍyaṉ-maḷigaimānagaram agreed to give to the temple a part of all kinds of grain grown in their village at the rate of one *nāḻi* per day for offerings at the early morning service of the goddess Tirukkāmakkōṭṭattu-Nāchchiyār in the temple of Narasiṅganāthar.
370	Same wall	....	....	....	Do.	Damaged and fragmentary. Seems to be connected with the above. Gives details of certain cesses on merchandise calculated per head-load, evidently as dues payable to the temple.
371	Do.	....	....	11th year	Do.	Damaged and fragmentary. Seems to record the *uḷvari* document pertaining to some royal gift. Mentions Pallavaraiyaṉ and Viḻupparaiyaṉ among the signatories.
372	Fragments paved into the floor of the *maṇḍapa*, in front of the same shrine.	[Pāṇḍya ?]	.... Tribhuvanachakravartin Kōṉ[ēriṉmaikoṇḍāṉ]......	13th + [.], year	Do.	Damaged and fragmentary. Mention is made of Eṉakkunallaperumāḷ and some gift to the temple for providing offerings (*tiruppaḍimāṟṟu*).
373	Another fragment, same place	Pāṇḍya	....	....	Do.	Contains portions of the *praśasti Pūmalar-tiruvum* etc., of Māṟavarmaṉ Sundara-pāṇḍya II.
374	**Kāyalpaṭṭaṇam.**—Tombstone in the graveyard attached to the Qutb *Periyapaḷḷi* mosque.	....	....	....	Arabic prose in *Thulth*.	Records the death of a lady (name lost) on Sunday, the...... of the month of *Rajab*, 918 A. H. (September-October, 1512 A.C.).
375	Lintel of entrance into the same mosque	....	....	....	Arabic verse in *Naskh*.	Assigns the construction of a Jāmi' Masjid to Sulṭān Muḥammad Jamālu'd-dīn and its completion after the Sulṭān's death to his on in A.H. 737 (1336-37 A.C.).
376	Tombstone No. 1 in the grave-yard attached to *Koḍimarappaḷḷi* mosque.	....	....	....	Arabic prose in *Thulth*.	Records the death of a learned and god-fearing saint, Shaikh 'Abdullāh Marakkāyar, son of Shaikh Uthmān Fanikkar, son of Shaikh Alī Fanikkar, on Wednesday, the 4th of Jamādī II, 987 A.H. (29th July 1579 A.C.).
377	Tombstone No. 2, same place	....	....	Kollam 755, Āḍi 2[8], Wednesday =1580 A.C., July 27, Wednesday.	Tamil	States that on the date specified Sēk-Ādil-Marakkāyar, (*son of*) Sēk-uttumān-Paṇikkar and (*grandson of*) Sēk-Ali-Paṇikkar, died.
378	Shahid tombstone No. 1, *Śiṟupaḷḷi* mosque	....	....	....	Arabic prose in *Thulth*.	Records the demise of a sailor, Saiyid Aḥmad, son of Sa'dullāh, on Sunday, 17th of Jamādi II, 670 (?) A.H. (21st January 1272 A.C.).

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUNELVĒLI DISTRICT.—*concld.*					
	TIRUCHCHENDUR TALUK.—*concld.*					
	Kāyalpaṭṭaṇam.—*concld.*					
379	Shahid tombstone No. 2 . . .	....	....	....	Arabic prose in *Thulth.*	Records the death of one Shaikh Abū Bakr, son of Uthmān of Cairo, on Wednesday, the 22nd of Rabi I, 883 A. H. (23rd June, 1498 A.C.).
380	Do. No. 3 . . .	....	....	....	Do. .	Records the death of one Abdul Mālik, son of Saiyid Ahmad, son of Sa'du'd-Dīn on Wednesday night. It is dated the 4th of Shawwāl, 812 (?) A.H., (9th February, 1410 A.C.).
381	Do. No. 4 . . .	....	....	....	Arabic in *Thulth* .	Contains a Quranic verse.
382	Do. No. 5 . . .	....	....	....	Do. .	Contains three badly damaged Arabic verses.
383	Do. No. 6 . . .	....	....	....	Do. .	Bears the tradition of the prophet suited for epitaphic purposes.
384	Tombstone near pathway, same mosque	....	....	Kollam 688, Paṅguṇi 18, Monday=1496 A.C., March 14, Monday.	Tamil . . .	This lies opposite to A. R. No. 105 of 1947-48. States that on the morning of the date specified Shaik-Āli-Nāyiṉār *alias* Śeṉbakarāma-Mudaliar, (*son of*) Sāmal-Nāyiṉār, *son of*) Sayyad Ahammad-Nāyiṉār, (*son of*) Samāl-Nāyiṉār (*son of*) Sayyad Ahmad Nāyiṉār *alias* Vīra-Pāṇḍya Mudaliyār, (*son of*) Sādu Nāyiṉār, died.
385	Tombstone, *Reṭṭaikuḷampaḷḷi* mosque .	....	....	Kollam 644. Vaiyāsi 12, Friday. Irregular.	Do. . .	States that on the night of the specified date Ayyāmudaliyār Vālīśalār-Māttariyā died.
386	Tombstone No. 1, *Karpuḍaiyārpaḷḷi* mosque.	....	....	....	Arabic in Thulth .	Contains a Quranic verse.
387	Do. No. 2, same place .	....	....	....	Do. .	Fragmentary. Speaks of the demise of a lady named Fāṭima Nakhyār (?), daughter of Ahmad, son of Sailor Shaikh Abī Bakr, son of Sayyid Ahmad, on Saturday night, 12th of the month of............
388	Do. No. 3, same place .	....	....	Kollam 688, Puraṭṭāśi 14, Sunday=1512 A.C., September 13, Sunday (Puraṭṭāśi 13).	Tamil . . .	States that on the night of the date specified Bībīyār, the daughter of (*the*?) Kāttiyār of Noḷambādarāya-Mudaliyār, died.
389	Do. No. 4, same place .	....	....	[Kollam*] 701, Māsi 20, Friday. Perhaps=1526 A.C., February 16, Friday (Māśi 21).	Do. . .	States that on the night of the date specified Śōra-Mudaliyār the *magaḷār* of Mohamad-Nayinār, (*son of*) Kachchi-Nayinār, (*son of*) Kośāli-Nayinār, died.

390	Stone lying near tank, same **mosque**	**Pāṇḍya**	**Tribhuvanachakravartin Kula**...	..9+2nd year	Do.	Damaged and fragmentary. States that a merchant (*vyāpāri*) of.....nikkappaṭṭaṇam endowed 2 *achchu* for the expenses of burning a lamp.
391	Grave stone, a furlong north of same mosque.	....	....	....	Arabic prose in *Thuluṯh*.	Mentions the death of a sailor named S̱haikh Abū Bakr, son of Aḥmad, on Thursday night, 14th of the month of Jamādī II, 847 A.H. (9th October, 1443 A.C.).
	TIRUCHIRAPPALLI DISTRICT					
	TIRUCHIRAPPALLI TALUK					
392	**Śrīraṅgam**.—Base of *balī-pīṭha*	....	....	....	Tamil	Contains an inscription in two lines of which the first reads '*Aḷagiyamaṇavā*... Vaṅga[p*]-perumāḷ Āyushmān and the second line is damaged.
	ORISSA					
	CUTTACK DISTRICT					
393	**Cuttack**.—Back of a Buddhist image in the verandah of a temple near the Ravenshaw College hostel.	....	....	....	Mixed dialect in Northern Alphabet.	Records a Buddhist tract in sixteen lines. In characters of about the ninth century.
394	Below the above inscription	....	....	....	Do.	Another Buddhist tract in three lines. Do.
395	Back of another Buddhist image in the same place.	....	....	....	Do.	The Buddhist formula *yē dharmā*, etc. Do.
396	Back of the same image	....	....	....	Do.	Do.
397	**Jājpur**.—*Tulasī-mañcha* at Dēvīdvāra	....	....	Faslī year 1272 (?), Kakaḍā (solar Śrāvaṇa), Guṇḍichā (Rathayātrā day), Monday.	(1) Oriya (2) Hindi in Nāgarī	Records the installation of the god Madanamōhana. The Hindi portion mentions Khētu Bābu and Bhōlānātha Miśra. The Oriya portion refers to the 42nd *Aṅka* of Rāmachandra Dēva.
398	Stone built into the pavement of the compound of the temple of Trilōchana.	....	....	....	Northern Alphabet	Seems to record the name of a pilgrim. In characters of about the tenth century.
399	Another stone built into the compound of the same temple.	....	....	....	Do.	Reads *śrī-Khāpūra-bhūruha*; in ornamental characters of about the same period.
400	Another similar stone in the same place	....	....	....	Oriya	Indistinct.
401	Stone image of Chāmuṇḍā lying on the main road near the above temple.	....	....	....	Sanskrit, Northern Alphabet.	Mentions queen Vatsadēvī. Published in *Ep. Ind.*, Vol. XVIII, pp. 184 ff.
402	Stone built into the compound wall of the Virajā temple.	....	....	....	Do.	Seems to record a pilgrim's name.
403	Stone built into the back wall of the ruined Haṁsēśvara temple at Śivadāsapura.	Bhauma-Kara	Śubhākara	....	Do.	Published in *Ep. Ind.*, Vol. XXVIII, pp. 180 ff.
404	Stone pedestal in the compound of the S. D. O.'s Bungalow.	....	....	....	Do.	Records a Buddhist tract. In characters of about the tenth century.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	CUTTACK DISTRICT—*concld.*					
405	**Siddhēśvar.**—Bull column in the compound of the temple of Siddhēśvara (near Jājpur).	Eastern Gaṅga	Narasiṁha IV	Aṅka 19, Kakaḍā badi, 14, Monday.	Oriya	Published in *Ep. Ind.*, Vol. XXIX, pp. 105 ff.
406	**Similia.**—Stone pillar in a field adjoining the village.	....	....	....	Northern Alphabet	Damaged and worn out. Purport not clear. In characters of about the ninth century.
407	**Sōlampur.**—Pedestal of a Buddhist image built into the outer wall of the Raghunāthjī temple.	....	....	....	Sanskrit, Gauḍīya	Indistinct. Mentions the image as the *dēyadharma* of a person. In characters of about the eleventh century.
408	Pedestal of another Buddhist image in the same place.	....	....	....	Mixed, Gauḍīya	Records the Buddhist formula *yē dharmā*, etc. Do.
409	Image of a Buddhist female deity in the same place.	....	..	....	Do.	Do.
410	Pedestal of a Buddhistimage in the same place.	....	....	....	Do.	Do. An additional line seems to record the name of the donor of the image.
	PURI DISTRICT					
411	**Bhubanēśvar.**—Above the door of a ruined temple near the Pāpanāśinī tank.	Sūrya-vaṁśa of Orissa.	Kapilēśvara	....	Oriya	Published in *Orissa Historical Research Journal*, Vol. I, No. 2, July 1952, p. 9.
412	Pillar in the Mārkaṇḍēyēśvara temple	....	....	....	....	Indistinct.
413	Another pillar in the same place	....	....	....	....	Do.
414	**Śiśupālagarh.**—Back of a stone slab containg a Mahishāsuramardinī image.	....	....	....	Sanskrit (verse), Gauḍīya.	Fragmentary.
	RAJASTHAN					
415	**Ajmer.**—Ajmer Museum	Chāhamāna	....	...	Sanskrit, Nāgarī	Published in *Ep. Ind.*, Vol. XXIX, pp. 198 ff.

Topographical List of Stone Inscriptions

Serial No.	District	Taluk	Village	Numbers in list
		BENGAL		
	Calcutta . . .	....	Calcutta, Asutosh Museum .	1—4
		BIHAR		
	Gaya	....	Barabar Hill	5—8
	Monghyr . . .	....	Amarpur	9—11
	Do. . . .	....	Chaukī	12
	Do. . . .	....	Gōḍī	13—16
	Do. . . .	....	Kāwāyā	17
	Do. . . .	....	Pātner	18
	Do. . . .	....	Rājaunā	19
	Do. . . .	....	Rāmpur	20—25
	Do. . . .	....	Saṁsārpōkhrī (suburb of Lakhisarai).	26—30
	Do. . . .	....	Urēn	31—41
	Do. . . .	....	Valgūdar	42—44
	Patna	....	Bargaon	45
	Do.	....	Jhāmṭā (near Bihar Sharif) .	46
	Do.	....	Nālandā Museum . . .	47—48
		BOMBAY		
	Baroda . . .	....	Baroda Museum . . .	49—69
	Belgaum . . .	Khanapur . . .	Asōge	70—71
	Do. . . .	Do. . . .	Halsi	72—73
	Dharwar . . .	Hangal . . .	Ālūr	74—77
	Do. . . .	Do. . . .	Byāgavāḍi	78
	Do. . . .	Do. . . .	Byātanāḷ . . .	79—80
	Do. . . .	Do. . . .	Gejjihaḷḷi	81—84
	Do. . . .	Do. . . .	Hanamāpur . . .	85
	Do. . . .	Do. . . .	Hāvaṇgi	86—93
	Do. . . .	Do. . . .	Hērūr	94—97
	Do. . . .	Do. . . .	Hire-Bāsūr	98—103
	Do. . . .	Do. . . .	Hire-Hullāḷ	104—107
	Do. . . .	Do. . . .	Kalkēri	108—115
	Do. . . .	Do. . . .	Kelavarkop	116—120
	Do. . . .	Do. . . .	Makaraḷḷi	121—124
	Do. . . .	Do. . . .	Malgund	125—126
	Do. . . .	Do. . . .	Shēshagiri	127
	Do. . . .	Do. . . .	Uphuṇasi	128—130
	Do. . . .	Do. . . .	Vīrāpūr	131
	Kanara (North) . .	Ankola . . .	Alagēri	132
	Do. . .	Do. . . .	Bāvikēri	133
	Do. . .	Do. . . .	Hanamanaṭṭi . .	134
	Do. . .	Do. . . .	Lakshmēśvar . . .	135

Serial No.	District	Taluk	Village	Numbers in list
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	Do.	....	Sāṅgsi	140
	Nasik	....	Nāsik	141—152
	Poona	....	Kārle	153
	Satara (South)	Miraj	Miraj	154
	Thana	....	Kaṇhēri	155—192
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	Coorg	....	Nallūr Pysārī	193
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	Goa	....	Nāgēsh	194—197
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	Do.	Do.	Raṅgāpura	201—202
	Chingleput	Sriperumbudur	Koṇḍavākkam	203
	Do.	Do.	Nazarethpēṭṭai	204—205
	Do.	Tiruvallur	Akkārappākkam	206
	Do.	Do.	Āmidānallūr	207—208
	Do.	Do.	Guruvāyal	209
	Do.	Do.	Iluppūr	210
	Do.	Do.	Kaṉṉigaippēr	211—216
	Do.	Do.	Koppūr	217
	Do.	Do.	Maduravāśal	218
	Do.	Do.	Pāparaṁbākkam	219
	Do.	Do.	Perumuḍivākkam	220
	Do.	Do.	Pūrippākkam	221
	Guntur	Ongole (Addanki Division).	Nannūrupāḍu	222—225
	Kanara (South)	Mangalore	Kulāi (Chitrāpura)	226
	Do.	Do.	Paṇaṁbūru	227
	Kurnool	Banganapalle	Bhānumukkala	228
	Do.	Cumbum	Anantarājupalle	229—230
	Do.	Do.	Bādinēnipalle	231—236
	Do.	Do.	Bōgōlu	237
	Do.	Do.	Cumbum	238—242
	Do.	Do.	Eṟṟabālem	243—245
	Do.	Do.	Gōpanipalle (hamlet of Komaravōlu).	246—249

Serial No.	District	Taluk	Village	Numbers in list
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	Do. . . .	Rapur . . .	Pālūru	285
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	Do. . . .	Sivaganga . . .	Pāgaṇēri	328—335
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	Do. . . .	Tirunelveli . . .	Kurichchi	355
	Do. . . .	Tiruchendur . .	Aṅgamaṅgalam . . .	356—373
	Do. . . .	Do. . . .	Kāyalpaṭṭaṇam . . .	374—391
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